



MVSEVM  
 BRITAN  
 NICVM

X7 a c



**Proverbs.**  
**The fyfth Chapter.**

**T**he wisedome of God calleth vs by the mouth of Salomon, exhorteth vs & geueth vs warnynge to eschue the wycked: whose vngodlye conuersacion in worde & worke and punyshmente also of the same is here discribed.

**Esa. xxi. d.**

**psa. cxiij. d**

**Esa. lix. a**



**M**y sonne, heare thy fathers doctrine, and forsake not the law of thy mother: for that shall bynne grace vnto thy heade, and shalbe a chayne about thy necke. \* My son consente not vnto spinners, yf they entyse the, & say: Come wyth vs, let vs lay wayte for bloude, and lurke pryuely for the innocent wythout a cause: Let vs swalowe the vp lyke the hell, \* let vs deuoure the quyk and whole, as those that go downe into the pyt. So shall we fynde all maner of collyre ryches, and fyll our houses wyth spoyle. Cast in thy lot amonge vs, we shall haue all one purse.

**M**y sonne, walke not thou wyth them, refrayne thy fote from theyr wayes. \* For theyr fete runne to euell, and are hasty to shed bloude. But in bayne is the net layed forth before the byrdes eyes. Yea them selues laye wayte one for anothers bloude, & one of them wold slaye another. These are the wayes of all suche as be couctous, that  
one

one wolde raupe the anothers lyfe.

1920. viij. a

\* Wylledome cryeth wythout, & putteth forth hyr voyce in the stretes. She calleth befoze the congregacion in the open gates, and sheweth hyr wordes thowowe the cytie, sayenge: O ye chylidren, howe longe wyl the scorneres delpte in scorninge, and the vnwylse be enemyes vnto knowlege?

O turne you vnto my correction: lo, I wyl expresse my minde vnto you, and make you vnderstande my wordes.

\* Seynge then that I haue called, and ye refuse it: I haue stretched out my hande, and no man regarded it, but all my counsels haue ye despyled, and set my correction at naught: Therfor shal I also laugh in your destruction, and mocke you, when the thyng that ye feare cometh vpon you: euen when the thyng that ye be afrayed of, falleth in sodenly lyke a storme, & youre myscrepe lyke a tempest: yea, when trouble and heuynes cometh vpon you. Then shal they cal vpon me, but I wyl not heare they shal seke me early, but they shal not fynde me. And that bcause they hated knowlege, and receaued not the feare of the Lorde, but abhorred my counsell, and despyled my correction. Therefore shal they eate the frutes of theyr owne waye, and be fylled wyth theyr owne counsels: for the turnynge awape of the vnwylse shal slaye them, and the prosperite of foolles shalbe theyr owne destruction. \* But who so herkeneth vnto me,

A 14 shall

C  
Ecap. lxx. b  
Here. vij. b

1920. lxx. a



13.ouerbes.

shall dwell safely, and haue ynough wyth  
out any feare of euell.

The.ij. Chapter.

Howe wysdome may be gotten, & what  
profyte commeth of it.

**A** Y sonne, yf thou wylte receaue my  
woꝝdes, and kepe my commaundes:  
mentes by the, that thyn eare may  
herke vnto wysedom, applpe thyn  
harte then to vnderstandynge. For yf thou  
cressest after wysdome, and callest for know-  
lege: yf thou sekest after her as after mony,  
and dyggest for her as for treasure: Then  
shalt thou vnderstande the feare of ꝑ Lorde  
and fynde the knowlege of God. \* For it  
is the Lorde that gyueth wysedom, out of  
hys mouth commeth knowlege and vnder-  
standynge. He preserueth ꝑ welfare of the  
ryghteous, and defendeth them that walke  
innocently: he kepeth them in the ryghte  
path, and preserueth the waye of his sain-  
tes. Then shalt thou vnderstande ryghte-  
ousnes, iudgement and equite: yea, & every  
good path. Yf wysedom entre into thyn  
harte, and thy soule delyte in knowledge:  
then shall counsell preserue the, and vnder-  
standynge shal kepe the. That thou mayest  
be deliuered from the euell waye, and from  
the man that speaketh frowarde thynges.  
From such as leaue the hygh strete, & walk  
in the waye of darkenes, whych reioyce in  
dopnge euell, and delyte in wycked thynges  
whose wayes are croked, and theyꝝ pathes  
sklaunderous.

That

Jaco. i. a. b  
Eccle. i. a  
and. vii. c  
iob. xxviii. b  
iii. reg. iii. b.  
and. iiij. c

B

That thou mayest be deliuered also  
 \*from the straunge woman, and from her  
 þ is not thyne owne, whych gyueth swete  
 wordes, forsaketh þ husbände of hyr yowth  
 and forgetteth the couenaunt of hir God.  
 For hyr house is enclyned vnto death, and  
 hyr pathes vnto hell. Al they that go in vn  
 to her, come not agayne, nother take they  
 holde of the waye of lyfe.

That thou mayest walke in the good  
 waye, and kepe the pathes of the ryghte  
 ous. For the iuste shall dwell in the lande,  
 and the innocentes shall remayne in it: but  
 the vngodly shalbe rooted out of the iande  
 and the wycked doers shalbe takē out of it

## The.ij. Chapter.

He exhorteth vs to the feare of God &  
 to pacience, he commendeth wysedome and  
 requyrez vs to cleue vnto the same.

Y sonne, \* forget not my law, but  
 se that thyne herte kepe my comaū  
 dementes. For they shall prolonge  
 the dayes and yeaues of thy lyfe, &  
 bypnye the peace. Let mercye and faythful  
 nesse neuer go from the, bynde the aboute  
 thy necke, and wypte them in the tables of  
 thyne herte. So shalt thou fynde fauoure,  
 and good vnderstandynge in the syghte of  
 God and men. Put thy trust in the Lorde  
 wth al thyne herte, and leane not to thy  
 owne vnderstandynge. In all thy wayes  
 haue respecte vnto hym, and he shall orde  
 thy goynges. \* Be not wise in thyne owne  
 concepte, but feare the Lorde and departe

A  
 Deute. xlii.

Esa. v. c.  
 Rom. xij. c

A iij from



**Proverbs.**

from euell: so shall thy nauel be whole, and thy bones stronge.

**B** \* Honour the Loꝛde wꝛth thy substance, & wꝛth the fyꝛstelynges of al thine increase: so shall thy barnes be fylled wꝛth plenteousnes, and thy prestes shal flowe ouer wꝛth swete wyne. † My sonne despyse not the chastenynge of the Loꝛde, neyther i. Pet. iij. b saynt when thou arte rebuked of hym. † Tob. xij. c. whom the Loꝛde loueth, hym he challeneth and yet deliuereth he in hym, euē as a father in hys owne sonne. Well is hym that syn- Apo. iij. b deth wysedome, and obtayneth vnderstandynge, for the gettyng of it is better then any marchaundys of syluer, and the profyte of it is better then golde. \* Wysedome is moze woꝛth then precious stones, & all the thynges that thou canst despyze, are not to be compared vnto her. Vpon hyꝛ ryghte hande is longe lyfe, and vpon hyꝛ left hande is ryches and honoure.

**Gene. ij. b** Hyꝛ wayes are pleasaunt wayes, and all hyꝛ pathes, are peaceable. She is a tre of lyfe to them that laye holde vpon her, and blessed are they that kepe her fast.

**C** Wꝛth wysedome hath the Loꝛde layed the foundation of the earth, and thowꝛowe vnderstandynge hath he stablyshed the heuens. Thowꝛowe hys wysdome the depthes brake vp, and the cloudes droppe downe the dewe. My sonne let not these thynges departe from thyne eyes, but kepe my lawe and my counsell: so shall it be lyfe vnto thy soule, and grace vnto thy mouth.

**Then**

Then shalt thou walke safely in thy waye, and thy foote shall not stumbe. Yf thou slepest, thou shalt not be afrayed, but shalt take thy rest & slepe sweetely. \* Thou shalt not nede to be afrayed of any sodaine feare, nother for the violent rushynge in of the vngodly, when it commeth.

Pro. i. c.

For the Lorde shal be besyde the, & kepe thy foote that thou be not taken. Refuse not to do good vnto hym that shulde haue it, so longe as thyne hande is able to do it. Say not vnto thy neyghboure: go thy way and come agayne, to morowe wyl I gyue the: where as thou hast nowe to gyue him. Intende no hurte vnto thy neyghboure, seynge he hopeth to dwell in rest by the.

Stryue not lyghtly wyth any man, where as he hath done the no harme. \* Followe not a wycked man, and chouse none of hys wayes: for the Lorde abhorreth þe frowarde but hys secrete is amonge the ryghteous. The curse of the Lorde is in þe house of the vngodly, but he blesseth the dwellinges of the ryghteous.

D  
Pro. i. a

As for the scozefull, he shal laugh the to scozne, but he shal gyue grace vnto the lowly. The wyse shal haue honoure in possession, but shame is the promociō, that foolles shal haue.

A fatherly exhortacion vnto wisedome wyth the profite therof, and howe we oughte to refrayne the membris of our body from euell.



Deut. vi. d.  
xi. c. xxxij. g

**H**eare (O ye childre) þe fatherly exhortaciō, & take good hede, þe ye may learne wysedom. Yea, I shal gyue you a good reward, yf ye wyl not forsake my lawe. For whē I my selfe was my fathers dear sōne, & tenderly beloued of my mother, he taught me also, saynge: \*let thynne herte receyue my wordes, kepe my cōmaundementes, and thou shalt lyue.

Deu. xxi. d.

Get the wysedome, get the vnderstandynge, forget not the wordes of my mouth and shynke not from them. Forsake her not, and she shal p̄serue the: loue her, and she shal kepe the. The chiefe poynt of wysedome is, that thou be wyllynge to obteyne wysedome, and before al thy goodes to get the vnderstandynge. \*Make muche of her and she shal promote the: Yea yf thou embzase her, she shal bynge þe vnto honoure.

B

She shall make the a gracious heade & garnyshe the wth the crowne of gloze. Heare my sonne, and receyue my wordes, that the yeres of thy lyfe maye be many. I wyl shewe the the waye of wysedome, & leade the in the ryghte pathes. So that yf thou goest therin, ther shall no straytnesse hynder the, and when thou runnest, thou shalt not fall. Take fast holde of doctrine, let her not go: kepe her, for she is thy lyfe.

Pro. i. a  
and. xxxvi. a

\* Come not in the path of the vngodlye and walke not in the waye of the wycked. Eschewe it, & go not therin: departe asyde, and passe ouer by it. For they can not slepe, except they haue fyrst done some myschefe, nother

nother take they any rest, except they haue fyrst done some harme. For they eate the breade of wyckednesse, and drynke þe wyne of robbery. The path of the ryghteous shyneth as the lyghte, and is euer brighte & brighte vnto the perfect daye. But the waye of the vngodly is as the darkenesse, wherein men fall, or they beware.

My sonne, marke my wordes, and encline thyne eare vnto my sayenges. \* Let them not depart from thyne eyes, kepe the euē in the myddest of thyne harte. For they are lyfe vnto al those that fynde them, and health vnto all theyr bodyes. Kepe thyne herte wth all diligence, for therupon hangeth lyfe. Put awaye from the a frowarde mouth, and let the lippes of sklauder be farre from the. Let thyne eyes beholde the thyng that is ryght, and let thyne eye lydes loke strayght before the.

Wondre the path of thy fete, so shall all thy wayes be sure. \* Turne not asyde, no: ther to the ryght hande, no: to the left: but wythholde thy foote from euell.

## The.v. Chapter.

He exhorteeth vnto wysedome, and to be ware of harlottes, he telleth what harme maye folowe therof, when mē medle with such, he teacheth men lounge to cleaue vnto theyr marved wyes, and describeth the ende of the vngodly.

My sonne, geue hede vnto my wysedom, and bowe thyne eare vnto my prudence, that thou mayest regard  
good

Num. xv.c.  
Dut. xi.e

Deut. v.d  
and. xvii.c



**Proverbs.**

170. vij. a

good counsel, and that thy lippes may kepe  
nurtoure. \* For the lippes of an harlot are  
a droppinge honny combe, and hyr throte is  
softer the oyle. But at the last she is as byt-  
ter as wormewode, & as sharpe as a two ed-  
ged sword. Hyr fete go downe vnto death  
and hyr steppes pearse thowme vnto hell.  
She regardeth not the path of lyfe, so vn-  
stedfast are hyr wayes, that thou canst not  
know the. Heare me therfore (O my sone)  
and departe not from the wordes of my  
mouth. Kepe thy waye farre from her, and  
come not nye the doores of hyr house. That  
thou geue not thynne honoure vnto another  
and thy peares to the cruel. That other mē  
be not fylled wpth thy goodes, & that thy  
labours go into a straunge house. Yea that  
thou mourne not at the last (whē thou hast  
spente thy body and goodes) and then saye:  
Alas, why hated I nurtoure? why dyd my  
berte despyse correction? Wherfore was  
not I obediēte vnto the voyce of my tea-  
chers? and hearkned not vnto them that en-  
fourmed me? I am come almost into al myf-  
fortune, in the myddest of the multitude &  
cōgregacion. Drynke of the water of thine  
owne well, and of the ryuers that rūne out  
of thynne owne sprynges. Let thy welles  
flowe out abrode, that ther mape be ryuers  
of water in the stretes. But let them be on-  
lye thynne owne, and not straungers wpth  
the. Let thy well be blessed, & be glad wpth  
the wyfe of thy youth. \* Louynge is the  
bynde, and frendlye is the good: let hyr bre-  
ast

Eccle. ix. b

The. vi. Chapter. Fol. vij.

Wes alwaye satisfie the, and holde the euer  
contente wth hye loue. My sonne, why  
wilt thou haue pleasure in an harlot, and  
embrace the bosome of another woman?

\* For euerye mans wapes are open in the  
syght of the Lorde/ & he pondereth al the  
goynge. The wyckednes of the vngodlye  
shall catch hym selfe/ and wth the snares  
of hys owne synnes shall he be trapped. Be  
cause he wold not be reformed he shall dye  
and for hys great foolyshnes he shall be de-  
stroyed.

Job. xxi. a  
and. xxxijc

The. vi. Chapter.

He warneth me to beware of suretyshyp  
exhorteth the slouthfull to laboure, shew-  
eth the wyckednesse of false tonges, and  
requyeth men to beware of aduoutrye, be-  
cause it is moze peryllous than thefte or for-  
lonye.

My sonne, \* yf thou be suretye for  
thy neyghboure, thou haste fastened  
thyne hande wth an other man:

Pro. xi. b  
Ecc. x. c

Yea thou arte bounde wth thyne  
owne wordes, and taken wth thyne owne  
speche. Therefore (my sonne) do thys: Dis-  
charge thy selfe: for thou arte come into thy  
neyghbours daunger. So thy waye then  
soone, and intreate thy neyghboure: let not  
thyne eyes slepe, nor thyne eye liddes slum-  
ber: Saue thy selfe as a Doo frome the  
hounds, and as a byrde from the hande of  
the fowler. Go to y Emmet (thou slogarde)  
consyder hye wapes and learne to be wise.

She



**Proverbs.**

Pro. xij. a  
Pro. xxij. d  
and. xxx. c

\* She hath no gyde, no teacher, no leader:  
yet in the sommer she proudeyth hyr meate  
and gathereth hyr foode together in þe har  
nest. Howe longe wilt thou slepe, thou slog  
gythe man? When wilt thou aryse oute of  
thy slepe? Yea slepe on still a lytle, slomber a  
lytle, folde thyne handes together a lytle,  
that thou mayst slepe: so shal pouerty come  
vnto the as one that trauaileth by þe waye  
and necessite lyke a weapened man. A dis  
semblinge person, a wycked man goeth w  
a frowarde mouth, he wynteth wyth hys  
eyes, he tokeneth wyth hys feete, he popu  
teth wyth hys fyngers, he is cuer ymage  
nyng myschefe, and frowardnes in hys  
herte, and causeth disorde. Therfore shall  
hys destruction come hastely vpon hym, so  
denlye shall he be all to broken, and not be  
healed.

Psal. xviij. c.  
Pro. xij. d

Pro. i. a.

There be fyre thynges whych the Lorde  
hateth, and the seuenth he utterlye abho  
reth: \* A proude loke, a dissemblinge toge  
handes that shed innocent bloude, an hert  
that goeth aboute wyth wycked ymagina  
cions, \* fete that be swyfte in runnyng to  
do myschefe, a false wytnes þe byngeth by  
lyes, & such one as soweth disorde amōge  
brethren. My sonne kepe thy fathers com  
maundementes and forsake not the lawe  
of thy mother. Putt the vp together in thyn  
herte, and bynde them aboute thy necke.  
That they may leade the where thou goest  
preserue the when thou arte aslepe / & that  
when thou awakest / thou mayest talke of  
them

The. vi. Chapter.

Fol. viij.

psa. cxv. c

120. v. a  
and. vj. a

Exo. xxij. c

\* (For the commaundement is a lantern,  
and the lawe a lyght: yea chastenynge and  
nurtoure is the way of lyfe) that they may  
kepe the from the \* euil woman / and from  
the flatterynge tonge of the harlot / & thou  
lust not after hir bewtpe in thyn herte / &  
lest thou be taken with hyr fayze lokes. An  
harlot wyl make a mā to begge hys bread /  
but a marped woman wyl hunt for the pre  
cious lyfe. Mape a mā take fyre in hys bo  
some / and hys clothes not be burnt? Or can  
one go vpon whote coales / & hys fete not  
be hurt? Eue so whosoever goeth in to his  
neighbours wyfe / and toucheth her / can  
not be vngyltpe. \* Men do not vterly de  
spise a thefe / that stealeth to satisfye hys  
oule when he is hongry: but yf he may be  
rotten / he restoreth againe seven tymes as  
much / or els he maketh recompense wth  
all the good of hys house. But who so com  
mytteth aduoutre wth a woman / he is  
a foole / and byngeth hys lyfe to destruc  
tion. He getteth hym selfe also shame and  
dishonoure / such as shall neuer be put out.  
For the gelousye and wraath of the mā wyl  
not be increated / no though thou woldeste  
offre hym great gyftes to make amendes /  
he wyl not receaue them.

The. viij. Chapter.

De exhorteth vnto wysedome / sheweth  
the condicions of harlottes / & what hurte  
happeneth vnto such as encline to the pro  
uocations and despyres of the fleshe.

cap



**Proverbs.**

**Num. xv. d**  
**Dut. xi. c**

**Pro. ii. b**  
**and, b. a**

**A** Y sonne kepe my wordes, & laye  
vp my commaundementes by the.  
**M** kepe my commaundementes & my  
lawe, euen as þ apple of thyne eye,  
and thou shalt lyue. Wynde them vpo thy  
fyngers, & wyte them in the table of thyne  
harte. Saye vnto wysedome: thou arte my  
syster, and call vnderstandynge thy kyns-  
woman: \* that she maye kepe the from the  
straunge woman, and fro the harlot which  
gyueth swete wordes. For out of the wyne-  
dowe of my house I looked thowowe þ tral-  
lace, and behelde the symple people: and a-  
monge other yonge folkes, I spied one  
yonge foole goynge ouer the stretes by the  
corner in the waye towarde the harlottes  
house in the twy lychte of the euenynge:  
when it beganne nowe to be nyght, & dark.  
And beholde, there met hym a womā in an  
harlottes apparel (a disceytfull, wanton &  
an vnstedfast woman: whose fete could not  
abyde in the house, nowe is she wythout,  
nowe in the stretes, lurketh in euery cor-  
ner) she caught the yonge man, kyssed hym  
and was not ashamed, sayenge: I hadde a  
bowe to paye, & thys daye I perfourme it.  
Therfoze came I forth to mete the, that  
I myght seke thy face, & so I haue founde  
the: I haue deckt my bedde wyth coueryn-  
ges and clothes of Egypt. My bedde haue  
I made to smell of Myrr, Aloes, and Cy-  
namon. Come, let vs lye together, and take  
our pleasure tyll it be daye lycht.

**C** For the good man is not at home, he is  
gone

gone farre of. He hath taken the bagge of money wyth hym, who can tell when he cometh home? \* Thus wyth many swete wordes she ouercame hym and wyth hyr flatterynge lippes she wanne hym.

Eccle. viij. b.

Immediately he folowed her, as it were an oxe ledde to the slaughter (and lyke as it were to the stockes, where fooles are punished) so longe tyll she hath wounded hys lyuer wyth hyr darte: lyke as yf a byrde hassted to the snare, not knowyng that the parrell of hys lyfe lyeth there vpon. Heare me nowe therfore (o my sonne) and marke the wordes of my mouth.

Let not thyne herte wāde in hyr wayes and be not thou deceyued in hyr pathes.

For many one hath she wounded, and cast downe: yea many a stronge man hath she slayne. Hyr house is the wape vnto hel, where men go downe to the chambers of death.

## The. viij. Chapter.

Wisdomme calleth men sweetely vnto her and telleth them what treasure and power she hath. A commendacion and prayse of wisdomme, where out euery man is exhorted to cleue vnto her.

**D**oth not \* wisdomme crye? doth not **A** vnderstandyng put forth hyr voyce? **Ps. 130. 1. 2.**  
**S**tanderth she not in the hygh places in y<sup>e</sup> stretes and wayes? doth she not crye befoze the whole cytie and in y<sup>e</sup> gates where me go out & in? It is you O ye men (sayeth she) whome I call. Vnto you O ye chylidren



**Proverbes.**

chylde: en of men) lyfte I by my voyce. Take  
hede vnto knowlege o pe ignorant, be wyle  
in herte o pe fooles. Beue eare, for I wyl  
speake of great matters, and open my lyp-  
pes to tell thynges that be ryght. For my  
throte shalbe talkyng of the truch/and my  
lyppes shal abhorre vngodlynes. All the  
wordes of my mouth are ryghteous, there  
is no frowardnes, nor falshed therein They  
are all playne to suche as wyl vnderstāde,  
and ryght to them that synde knowledge.  
\* Receaue my doctrine therfore and not syl-  
uer, and knowlege more then fyne golde.  
\* For wysedome is more worth then pre-  
cious stones, yea all the thynges that thou  
canst desyre, are not to be cōpared vnto it.

**B**

I wysedome haue my dwellynge with  
knowlege, and prudente counsell is myne  
owne. Wpth me is the feare of the Lorde, &  
the eschuyng of euil. As for pryde, disdain  
an euell waye, and a mouthe that speaketh  
wycked thynges, I vtterly abhorre them.  
I can gyue counsel and be a gyde: I haue  
vnderstandynge, I haue strength.

Deu. xlii. c  
Sapi. vi. a

Luce. xi. c

\* Thow me kynges ragne: thow  
me prynces make iuste lawes. Thow me  
lordes beare rule, and all iudges of þe earth  
execute iudgemente. I am louynge vnto  
those that loue me\* and they that seke me  
early, shall fynde me.

Ryches and honoure are wpth me, yea  
excellent goodnes and ryghteousnes. My  
frute is better then golde & precious stone,  
and myne encrease more worthe then fyne  
syluer

**Syluer.** I walke in the waye of ryghteous-  
nes, and in the strete of iudgement. That I  
maye sende prosperite to those that loue  
me, and to encrease theyr treasure.

**The** Lorde hym selfe had me in possessi-  
on in the begynnynge of his wayes oꝛ euer  
he began hys workes afore tyme. \* I haue  
ben ordeined from euerlastynge and fro the  
begynnynge, oꝛ euer the earth was made.

**When** I was boꝛne, there were nether  
depthes noꝛ springes of water. Befoꝛe the  
foundacions of the moūtaynes were layed,  
yea befoꝛe all hylles, was I boꝛne. The  
earth and all that is vpon the earthe was  
not yet made, no not the grounde it selfe.

\* **For** when he made the heauens, I was  
present: when he set the depthes in ordeꝛ:

when he hanged the cloudes aboue: whe he  
fastened the springes of the depe: \* whe he

shut the see wꝛthin certayne bondes, that  
the waters shulde not go ouer theyr mar-

kes. **When** he layed the foundacions of the  
earth, I was wꝛth hym, ordeynge al thyng

ges, delcrynge dayly and reioysynge alway  
befoꝛe hym. As foꝛ the rounde compasse of

hys worlde, I make it ioyfull: \* foꝛ my de-  
lyte is to be amonge the chyldꝛen of men.

**Therefore** herken vnto me (O ye chyl-  
dꝛen:) foꝛ blessed are they þ kepe my wayes

O geue eare vnto nourtoure, be wyle, and re-  
fuse it not. Blessed is the man that heareth

me, watchynge dayly at my gates, and gy-  
uynge attendaunce at the postes of my

doꝛes.

C

Eccl. xxiij. b

Sapi. ix. b

Job. xxxi. b

E. xxxviij. a.

D

Soph. iij. b.



**Proverbs.**

For who so fyndeth me, fyndeth lyfe,  
and shall obtayne fauoure of the Lorde.  
But who so offendeth agaynst me, hurteth  
hys owne soule. All they þ hate me are lo-  
uers of death.

**The .ix. Chapter.**

**W**ysedome cryeth vpon the ignoraunte  
and prompseth them great thynges. The  
foolish maner of a lyght woman.

**A** **W**ysedome hath buylded her selfe an  
house, and hewen out seuen pylers: she  
hath slaughtred, poured out hyr wine  
& prepared her table. She hath sent  
forth hyr maydes to crye vpon the hyghest  
place of the cytie: Who so is ignoraunt, let  
hym come hether. And to the vnwysse she  
sayd: Come on your waye, eate my bread,  
and drynke my wyne, whiche I haue pou-  
red out for you. Forsake ignoraunce, and  
ye shall lyue: and se that ye go in the waye  
of vnderstandynge.

Who so reproveth a scozefull persone,  
getteth hym selfe dishonoure: and he that  
rebuketh the vngodly, snappeth hym selfe.  
Reprove not a scozner, lest he owe the euell  
wyl: but rebuke a wysse man, and he wyl  
loue the. Byue a discrete man but an occa-  
sion, and he wyl be the wysse: teach a rygh-  
teous man, and he wyl increase.

**B** \* The feare of the Lorde is the begyn-  
nyng of wysedome, and the knowledge of  
holy thynges is vnderstandynge. † For tho-  
rowe me, thy dayes shalbe prolonged, and  
the yeares of thy lyfe shalbe many. Yf thou  
be

**B**  
Job. xxviii.  
Eccle. i. c  
† Psal. iiij. b

be wylse, thy wylsedome shall do the good: but yf thou thynkest scozne therof, it shall be thynne owne harme. A foolysh recheles woman, full of wordes, and such one as hath no knowledge, sytteth in the doores of hyr house vpon a stoole aboue in the cytie, to call suche as go by and walke strapte in theyr wayes. Who so is ignorant (sayeth she) let hym come hether, and to the vnwylse she sayeth: stolen waters are swete, and the bread that is pryncely eaten, hath a good taste. But they consyder not that death is there, and that hyr gesses go downe to hell.

## The .x. Chapter.

¶ From thys chapter forth vnto the .xxxi. there are described many swete, louely, and wylse sentences, whych teach men wylsedd and what profyte commeth of it. Agayne, howe men may auoyde foolyshnes, and the hurte therof.

¶ These are the proverbes of Salomon.



\* Wylse sone maketh a glad father, but an vndiscrete son is the heynesse of hyr mother. Pro. xv. c.

\* Treasures that are wylsedly gotten, profyte nothing Eccle. v. b. but ryghteousnesse deluuereth from death.

\* The Lorde wyl not let his soule of the ryghteous suffre hunger, but he putteth the vn godly from hyr despyre.

W iij An



**Proverbs.**

An ydle hand maketh poore, but a quyk labourynge hande maketh ryche.

Who so gathereth in Sommer, is wyse: but he that is slougghe in haruest, byngeth hym selfe to confusion.

Louynge & fauourable is the face of the ryghteous, but the foreheade of the vngodly is past shame, and presumptuous.

Isa. c. xi. a

\* The memoriall of the iust shall haue a good repyte, but the name of the vngodly shall synke.

A wyse man wyl receaue warnyng, but a foole wyl soner be smytten in the face.

Isa. xxi. a.  
pro. xxiij. c  
eccl. xxiij. d

\* He þ leadech an innocēt lyfe, walketh surely: but who so goeth a wronge waye, shalbe knowne.

† He that wyneketh wyth hys eye, wyl do some harme: but he that hath a foolyshe mouth, shalbe beaten.

The mouth of a ryghteous mā is a well of lyfe, but the mouth of þ vngodly, is past shame, and presumptuous.

1. Pet. iiij. b

Euell wyl seareth vp aspye, but \* lone couereth the multitude of synnes.

In the lippes of hym that hath vnderstandynge, a man shal fynde wysetheme, but the rod belongeth to the backe of þ foolyshe

Wyse men laye vp knowledg, but the foolyshe is nye destruccion.

The ryche mans goodes are hys stronge holde, but pouertye oppresseth the poore.

The ryghteous laboureth to do good, but the vngodlye vseth hys increase vnto synne.

To take hede vnto the chaffenyng of C  
nurtoure, is the waye of lyfe: but he that re-  
fuseth to be reformed, goeth wronge.

Dissemblyng lippes kepe hatred se-  
cretly, and he that speaketh any flander,  
is a foole.

Where much bablynge is, there muste  
nedes be offence: he that refrayneth his lyp-  
pes, is wyldest of all.

An innocent tonge is a noble treasure,  
but the harte of the vngodlye is nothyng  
worth.

The lippes of þe ryghteous fede a whole  
multitude, but fooles shall dye in theyr  
owne folly.

\* The blessing of the Lorde maketh  
ryche men, as for carefull trauayle, it doth  
nothyng therto.

A foole doth wyckedly, and maketh but  
a spoyle of it: neuertheles it is wylsedome  
for a man to beware of such.

The thyng that the vngodlye are as-  
trayed of, shall come vpon them: but þe rygh-  
teous shall haue theyr desyre.

The vngodly is lyke a tempest that pas-  
seth ouer, and is nomore sene: but the rygh-  
teous remayneth sure for ever.

As venyger is to the ceth, and as smoke  
is vnto the eyes: euen so is a slough the per-  
sone to them that sende hym forth.

The feare of the Lorde maketh a longe  
lyfe, but the peares of the vngodlye shalbe  
shortened,

The patient abyding of the ryghteous  
is lxxvii shalbe

Job. xlii. c  
Eccle. xi. b  
psa. cxvii. a  
mat. vi. c. d.



**Proverbes.**

shalbe turned to gladnes / but the hope of  
the vngodly shal perishe.

The waye of the Lorde gyueth a corage  
vnto the godly, but it is a feare for wycked  
doers.

psa. cxliiij. a

\* The ryghteous shal neuer be ouerthzo  
wen, but the vngodly shal not remayne in  
the lande.

psa. cxv. d

\* The mouth of the iust wylbe talkyng  
of wysedom, but the tunge of the froward  
shal perishe.

The lippes of the ryghteous are occu-  
pyed in acceptable thynges, but the mouth  
of the vngodly taketh them to the worst.

**The. xi. chapter.**

Pro. xvi. e  
and. xx. b

**A** False balaunce is an abhominacion  
vnto the Lorde, but a true weyghre  
pleaseth hym.

Where pryde is, there is shame al  
so and confusio: but where as is lowlynnes  
there is wysedome.

The innocent dealynge of the iuste shal  
leade them, but the vnfaithfulnes of dys-  
pylers shalbe theyr owne destruccio.

Pro. x. a  
Eccle. v. b

\* Ryches helpe not in the daye of ven-  
geaunce, but ryghteousnes delpyereth fro  
death.

The ryghteousnesse of the innocent dy-  
reth hys waye, but the vngodly shal fall  
in hys owne wyckednes.

The ryghteousnesse of the iust shal del-  
pyer them, but the despylers shalbe taken in  
theyr owne vngodlynnes.

When an vngodly man dyeth, his hope  
is

is gone: the confidence of riches shal perishe. B

The ryghteous shalbe deliuered out of trouble, and the vngodly shal come in hys steade.

Thowoe the mouth of the dissembler is hys neyghboure destroyed, but thowoe knowlege shal the iust be deliuered.

\* When it goeth well wpth the ryghteous, the cytie is mery: and when the vngodly perishe ther is gladnes.

Pro.xij.d.

When the iust are in wealth, the cytie prospereth: but whē þ vngodly haue þ rule it decayeth.

A foole byngeth by a slander of hys neyghboure, but a wyse man wyl kepe it secrete.

\* A dissemblinge persone wyl discover preiur thynges: but he þ is a faythful herte, wyl kepe counsell.

Pro.x.b

\* Where no good counsell is, there the people decaye: but where as are many that can geue counsel, there is wealth.

\* He that is suerty for a straunger, but teth hym selfe: but he þ medleth not wpth suerte shyp, is sure.

Pro.vi.a

A gracious woman maynteyneth hone sty: as for the myghtye, they maynteyne riches.

C

He that hath a gentle lyberal stomacke is mercyful: but who so hurteth hys neyghboure, is a tyraunt.

The labour of the vngodly prospereth not, but he that soweth ryghteousnes, shal receaue a sure rewarde.

Lyke



**Proverbs.**

Lyke as ryghteousnesse byngeth lyfe:  
even so to cleue vnto euell, byngeth death.

The Lord abhorreth a fapned herte:  
but he hath pleasure in them that are vn-  
deyled.

It shall not helpe the wycked, though he  
they lape all theyr handes together: but the  
fewe of the ryghteous shalbe preserved.

A faple woman wythout discrete ma-  
ners, is lyke a ryng of golde in a swynes  
snoute.

psa. xxxvi. d  
and. cri. b  
Luke. vi. d

The iust labourer for peace and tranquil-  
lite: but the vngodly for disquietnes.

\* Some man giveth out hys goodes, &  
is the rycher: but the nygarde (haupnge y-  
nough) wyl departe from nothyng, and is  
euer in pouerte.

1. Cor. ix. b

\* He that is lyberall in gpyng, shall  
haue plente: and he that watereth shalbe  
watered also hym selfe.

Who so ho: deth vp hys corne, shall be  
cursed amonge the people: but the blessing  
shall lyght vpon hys heade that selleth it.

He that laboureth for honesty, fyndeth  
his desyre: but who so seeketh after myschance  
it shall happen vnto hym.

1. Cor. xvi. b  
1. Cor. xvi. b

\* He that trusteth in hys ryches, shall  
haue a fall: but the ryghteous shall flozpysh  
as the grene leafe.

Who so maketh disquietnesse in hys  
owne house, he shall haue wynde for hys  
heretage: and the foole shalbe seruaunt to  
the wyse.

The frute of the ryghteous is as the  
tre

The.xij.Chapter. Pol.xiiij.

tre of lyfe: a wyse man also wyppneth mens  
soules.

\* Yf the ryghteous be recompensed by i. Pet. iiii. c.  
on earth: howe much moze then the vngod  
ly, and the synner?

The.xij.Chapter.

**W**ho so loueth wyse dome, wyll be co:  
tent to be reformed: but he that ha:  
teth to be repproued, is a foole.

\* A good man is acceptable vnto  
the Lorde: but the wycked wyll be condēne.

A man can not endure in vngodlynesse:  
but the roote of the ryghteous shall not be  
moued.

A stedfast woman is a crowne vnto hir  
husbande: but she that behaueth her selfe  
vnhonestly, is a corruption in hys bones.

The thoughtes of the ryghteous are  
ryght: but the ymaginacions of the vngod  
ly are deceptfull.

The talkynge of the vngodly is, howe  
they may lay wayte for bloud: but y<sup>e</sup> mouth  
of the ryghteous wyll delpyer them.

\* Ozeuer thou canst turne the aboute,  
the vngodly shall be ouerthrowen: but the  
house of the ryghteous shall stande.

A man shall be cōmended for hys wyse:  
dome: but a foole shall be despyled.

\* A symple mā whych labourerth, & wor:  
keth, is better then one that is gorgeous,  
and wanteth breade.

A ryghteous man regardeth the lyfe of  
his catell, but y<sup>e</sup> vngodly haue cruel hertes.

\* He that replleth hys lande, shall haue  
plen:

i. Pet. iiii. c.

A

Gene. iij. a

psa. cxxvi. e

Is  
Eccle. x. d

Eccle. xx. b

pro. xxvii. c



**Proverbs.**

plenteousnes of breade: but he that follo-  
weth ydelnes, is a very foole.

The desyre of the vngodly hunteth af-  
ter mysche: but the roote of the ryghteous  
bryngeth forth frute.

**Pro. xij. a**

\* The wycked falleth into the snare,  
thorow the malice of hys owne mouth: but  
the iuste shall escape out of the pcell.

¶ Every man shall enioye good accoꝝding  
to the innocency of hys mouth, and after  
his workes of hys handes shall he be rewarded

¶ Like what a foole taketh in hande, he  
thynketh it well done: but he that is wyse,  
wyl be counselled.

A foole vttereth his wrath in all the  
haste: but a discrete man forgeueth wꝛoge

A iust man wyl tell the trueth, & shewe  
the thyng that is ryghte: but a false wy-  
nesse deceyueth.

A slanderous persone prycketh lyke a  
swearde, but a wyse mans tonge is whol-  
some.

A true mouth is ever constant: but a dis-  
semblyng tonge is soone chaunged.

They that ymagen euell in theyr mynde  
wyl deceaue: but the counsellors of peace  
shall haue ioye folowynge them.

¶ Ther shall no mysfortune happen vnto  
the iust: but the vngodly shall be fylled with  
D mysery.

**Pro. vi. b**

\* The Lorde abhorreth deceptfull lyp-  
pes, but they that laboure for truth, please  
hym.

He that hath vnderstandynge, can hyde  
hys

The. xij. Chapter.

Fol. xv.

hys wylsedome: but an vndiscrete herte tel-  
leth out hys foolyshnes.

A diligent hande shall beare rule, but  
the ydle shalbe vnder trybute.

Reynnes\*discoyaget the herte of mā  
but a good worde maketh it glad agayne.

The ryghteous is lyberall vnto hys  
neyghboure, but the waye of the vngodlye  
wyl deceyue them selues.

A deceptfull man shall fynde no vau-  
tage,\*but he that is cōtente wyl that he  
hath, is moze worth then golde.

In the waye of ryghteousnes there is  
lyfe: as for any other waye, it is the pathe  
vnto death.

The. xij. Chapter.

**A** Wyle sonne wyl receyue hys fathers  
warnynge, but he that is scozrefull/  
wyl not heare when he is reprovēd.

A good man shall enioye the frute  
of hys mouth, but he that hath a frowarde  
mynde, shalbe spoyled.

He that kepeth hys mouth/kepeth his  
lyfe: but who so speaketh vnaduyled, syn-  
neth harme.

The slougarde wolde fayne haue, & can  
not get hys desyre: but the soule of the dili-  
gent shall haue plenty.

A ryghteous man abhorreth lyes, but  
the vngodlye shameth both other, and him  
selfe.

Ryghteousnes kepeth y innocent in the  
waye, but vngodlynes shal ouerthrow the  
synner.

\*Some

19.20. xv. b  
and. xvii. d.  
Eccle. xxx. c

ii. Tim. vi. b  
Heb. xij. a



Proverbes.

Pro. xi. e

\* Some men are rich, though they have nothing: agayne, some men are poore having great riches.

With goodes every man delivereth his lyfe, and the poore wyl not be reproved.

Pro. xxiij. c

The lyght of the righteous maketh his full: but the candell of the ungodly shal be put out.

**B** Amonge the proude there is ever stryfe: but amonge those that do all thynges with aduysment, there is wysedome.

Hastely gotten goodes are sone spent: but they that be gathered together with a hande, shal increase.

Longe taryng for a thyng that is deferred, greueth the herte: but when the desyre cometh, it is a tree of lyfe.

Who so despyseth the word, destroyeth hym selfe: but he that feareth the commaundement, shal haue peace.

The lawe is a well of lyfe vnto the wyse, that it may kepe hym from all snares of death.

Good vnderstandynge gyueth fauour: but harde is the waye of the despylers.

A wyse man doth all thynges with discrecion, but a foole wyl declare his folie.

**C** An ungodly messenger byngeth myschefe, but a faythful embassadour is whole.

He that thynketh scorne to be reformed, cometh to pouerte & shame: but who so receaueth correction, shal come to honoure.

When a desyre is accomplished, it deliv-  
reth

The.xiij. Chapter. Fol.xvi.

eteth the soule: \* but fooles abhorre hym & Sapi.il.c  
eschuerth euell.

He that goeth in the company of wyse  
men, shalbe wyse: but who so is a companion  
of fooles shalbe hurted.

Wyschefe followeth vpon synners, but  
the ryghteous shal haue a good rewarde.

Whiche theyr chylders chyldren shal  
haue in possession: \* for the ryches of the  
synners are layed vp for the iuste.

Job.xxv.c

There is plentousnesse of foode in the  
feldes of the pooze, & shalbe increased out  
of measure.

\* He that spareth the rod, hateth his  
sonne: but who so loueth hym, holdeth him  
sure in nurtoure.

Eccle.xix.s

Isa. lxiij. b

Deu. xv. b.

1pi. xxij. b

† The ryghteous eateth and is satisfi-  
ed, but the belly of the vngodly hath ne-  
uer ynough.

The.xiij. Chapter.

A

**A** Wyse woman vpholdeth hyr house,  
but a foolysh wyfe plucketh it downe  
Who so feareth the Lorde, wal-  
keth in the right path, and regardeth  
not hym that abhorreth the wayes of the  
Lorde.

In the mouth of the foolysh is the boar-  
dyng of lordshyp: but the lippes of þ wyse  
wyl beware of such.

Where no oxen are, there the cribbes be  
emptye: but where the oxen laboure, there  
is much frute.

A saythful wyrtnesse wyl nor dissemble,  
but a false recoorde wyl make a lye.

A



**19: ouerbes.**

**19:0. biij. a**

A scoznefull body seketh wysedom and  
fyndeth it not : but knowlege is easie to  
come by / \* vnto hym that wyl vnderstand

Se that thou medle not wth a foole /  
and do as thoughe thou haddest no know-  
ledge.

The wysedome of hym that hath vnder-  
standynge is to take hede vnto hys waye /  
but the folyshnes of the vnwyle deceyueth

Fooles make but a spozte of synne, but  
there is fauourable loue amonge the rygh-  
teous.

**B** The harte of hym þ hath vnderstandinge  
wyl nother dyspayre for any sorow, nor be  
to presumptuous for any soden ioye.

The houses of the vngodly shalbe ouer-  
throwen / but the tabernacles of the rygh-  
teous shal flozpye.

**Deut. xii. a**  
**19:0. xbi. c**

\* Ther is a waye whyche some men  
thynke to be ryght, but the ende therof lea-  
deth vnto death.

The herte is sorowful euen in laughter  
and the ende of myrth is heynnes.

An vnfaithful person shalbe fylled with  
hys owne wayes, but a good man wyl be-  
ware of such.

An ignoraunt body beleueth al thynges  
but who so hath vnderstandynge, loketh  
well to hys goynges.

A wyle mā feareth and departeth from  
euell, but a foole goeth on presumptuously

An vnpacient man handeleth foolyshe  
but he that is wel aduysed doth oherwyle

**C** The ignoraūt haue foolyshe in pos-  
session

session, but the wyle are crowned w<sup>th</sup> know-  
ledge.

The euell shal bowe them selues before  
the good: and þ<sup>e</sup> vngodly shal wayte at the  
dores of the ryghteous.

The poore is hated euen of hys neygh-  
bours: but the ryche hath many frendes.

Who so despyseth hys neyghbour w<sup>th</sup>  
amylle: \* but blessed is he that hath p<sup>ri</sup>ie psal. xl. a  
on the poore, (he that beleueth on þ<sup>e</sup> Lo<sup>r</sup>de  
loueth mercy.)

They that ymagyn wyckednesse, shalbe  
disapoynted: but they that muse v<sup>pon</sup> good  
thynges, vnto such shal happen mercy and  
saphfulness.

Diligent labour bryngeth rychesse: but  
where many varne wordes are, truelye  
there is scarcenelle.

Ryches are an oznamment vnto þ<sup>e</sup> wyle,  
but the ignorance of fooles is very foo-  
lyshnes.

A saphfull w<sup>it</sup>nes delpucth soules,  
but a lyer decepueth them.

The feare of the Lo<sup>r</sup>de is a ströge holde:  
for vnto hys, he w<sup>ill</sup> be a sure defence.

The feare of the Lo<sup>r</sup>de is a wel of lyfe,  
to auoyde the snares of death.

The increace and prosperite of the com-  
munes is the kynges honoure, but the de-  
caye of the people is the confusion of the  
p<sup>ri</sup>nce.

Paciencie is a token of wylsedome, but  
w<sup>ra</sup>th and hasty displeasure is a token of  
foolyshnes.



**Proverbes.**

A mery hert is the lyfe of the body, but rancoure consumeth awaye the bones.

Mat. xxv. d

Pro. xlii. a.

\* He that doth a poore man wronge blasphemeth hys maker: but who so hath the ppytie of the poore doth honour vnto God.

The vngodly is afrayed of euery perill but the ryghteous hath a good hope euen in death.

Wysedome resteth in the herte of hym that hath vnderstandynge, & he wyl teach them that are vnlerned.

Pro. xi. b

\* Ryghteousnes setteth by the people, but wyckednesse byngeth folke to destruction.

A discrete seruaunt is a pleasure to the kyng, but one that is not honest prouoketh hym vnto wrath.

**The. xv. Chapter.**

A

Pro. xv. c

and. xxv. c

i. Reg. xv. b

fig. re. xij. b

**A**

\* Soft answer putteth dorne displeasure, but froward wordes prouoke vnto anger.

A wyse tonge commendeth knowledge, a foolyshe mouthe blabbeth out nothinge but foolysheynes.

The eyes of the Lorde loke in euery place, both vpon the good and badde.

An wholsome tonge is a tre of lyfe, but he that abuseth it, hath a broken mynde.

A foole despyseth hys fathers correction, but he that taketh hede when he is reprovued shall haue the moze vnderstandynge.

In the house of the righteous are great ryches, but in the increase of the vngodlye ther is mysorder.

A

A wyse mouth poureth out knowledge,  
but the herte of the foolys doth not so.

\* The Lorde abhorreth the sacrifice of  
the vngodly, but the prayer of the ryghte-  
ous is acceptable vnto hym. Psa. xxi. d  
Eccl. xxiij. c  
Esa. lxvi. a

The waye of the vngodly is abhomi-  
nation vnto the Lorde, but who so foloweth  
ryghteousnes, hym he loueth.

He that forsaketh the ryght strete shall  
be soze punyshed: and who so hateth cor-  
rection falleth into death.

The hell wyth her payne is knowe vn-  
to the Lorde: howe much more then the her-  
tes of men? B

\* A scozrefull body loueth not one that  
rebuketh hym, nother wyll he come amoge  
the wyse. Sapt. ii. c

\* A mery herte maketh a cherefull coun-  
tenaunce: but an vnquyet minde maketh it  
heuy. Psa. xii. d  
and. xvi. b  
Eccl. xxx. c

A wyse herte seketh after knowledge,  
but the mouth of fooles medleth wyth foo-  
lyshnes.

All the dayes of the pooze are mys-  
erable: but a quyet herte is a continuall feaste.

\* Better is a lytle wyth the feare of the  
Lorde then great treasure: for they are not  
wythout sorowe. Psa. cxli. b  
i. Tim. vi. b

Better is a melle of porage wyth loue,  
then a fatte ore wyth euell wyll. C

\* An angrye man styreth vp styffe, but  
he that is pacient sylleth disorde. Psa. xv. a

The waye of the flouthfull is ful of thoz-  
nes, but the strete of the ryghteous is well



13:0.1.8.

cleansed.

\* A wise sonne maketh a glad father,  
but an vndiscrete bodge shameth his mo-  
ther.

A foole reioiceth in foolys thinges, but  
a wise man loketh well to hys owne go-  
ynge.

Unadvised thoughtes shall come to  
nought: but where as are me that ca geue  
counsell, there is stedfastnesse.

O howe ioyfull a thyng is it, a man  
to geue a conuenient answer?

O how pleasaunt is a worde spoken in  
due season?

Some read  
to make  
wise.

The waye of lyfe leadeth\* vnto heuen,  
that a man shulde beware of hell beneth.

The Lorde wyl breake downe þ house  
of the proude, but he shall make fast the bo-  
ders of the wydowe.

The Lorde abhorreth the ymaginacions  
of þ wycked; but pure wordes are pleasaunt  
vnto hym.

D The couetous man wooteth by hys  
owne house, but who so hateth rewardes  
shall lyue.

A righteous man museth in hys mynde  
how to do good: but the mynde of the vn-  
godly, ymagineth how he maye do harme.

The Lorde is farre from the vngodly,  
but he heareth the prayer of the ryghteous

Lyke as the clearnesse of the eyes reioy-  
ceth the herte, so wth a good name fede the  
bones.

The eare that harkeneth vnto wholsome

some warnyng, and enclyneth therto / shal dwell amonge the wyse.

He that refuseth to be reformed, despyseth hys owne soule: but he þ submytteth hym selfe to cozection, is wyse.

## The.xvi. Chapter.

A

**T**he feare of the Lorde is the ryghte science of wysedome, and lowlynes goeth before honoure.

A mā may well purpose a thynge in hys herte, but the answer of the tonge commeth of the Lorde.

\* A man thynketh all hys wayes to be cleane, þbut it is the Lorde that fashioneth the myndes. psa.xix.a.

\* Commyt thy wo:kes vnto the Lorde psa.xxxvi.a  
& loke what thou deuysest, it shal prosper

The Lord doth al thinges for hys owne sake: yea and when he kepereth the vngodly for the dape of wrath.

The Lorde abhorreth al presumptuous & proude herres, there may nother strenght nor power escape.

Wyth lounge mercy and faythfulnes synnes are forgeuen, & who so feareth the Lorde eschueth euell.

When a mans wayes please þ Lorde, he maketh hys very enemyes to be his frendes.

Better is it to haue a lytle thynge with ryghteousnes, then greates wongers ouerly gotten.

\* A man deuisech a waye in his herte, psa.xix.c  
but it is the Lorde þ ordyeth hys goynges.

C ij When



**Proverbs.**

When the prophecye is in the lippes of the kynge, hys mouth shall not go wronge in iudgement.

Pro. xi. a  
and. x. b

\* A true measure and a true balauce are the Lordes, he maketh all weyghes.

It is a greute abhominacion when kyn: ges are wycked: for a kyniges seate shuld be holden vp wpyth ryghteousnes.

Ryghteous lippes are pleasant vnto kyn: ges, and they loue hym that speaketh the trueth.

The kyniges displeasure is a messenger of death, but a wyse man wyl pacifye hym.

The cherefull countenance of the kynge is lyfe, and his lounge fauoure is as the euening dewe.

Pro. xiii. a  
C \* To haue wysedome in possession is better then golde, and to get vnderstandynge is more worth then syluer.

The path of the ryghteous eschueeth euyl, and who so loketh well to hys wayes keepeth hys owne soule.

Presumptuousnes goeth before destruction, and after a proude stomacke there followeth a fall.

Better it is to be of humble minde with the lowly, then to dyuide the spoyles wpyth the proude.

Psal. ii. b  
He that handleth a matter wpyselfe, opteyneth good: \* and blessed is he, that putteth hys trust in the Lorde.

Who so hath a wyse vnderstandynge, is called to counsell: but he that can speake fayle

saye, getteth moze ryches.

Understandynge is a well of lyfe vnto hym that hath it: as for the chastenynge of fooles, it is but foolysnes.

The herte of the wyse enfourmeth his mouth, and amendeth the doctrine in hys lippes.

Saye wordes are an hony combe, a refreshynge of the mynde, and health of the bones.

\* There is a waye that men thynke to be ryght, but the ende therof leadeth vnto death.

D  
Deute. xii. a  
pro. xxi. b  
Esay. lb. c

A troublous soule disquieteth hyr self: for hyr owne mouth hath brought hyr therto.

An vngodly person styeth vp euil, and in hys lippes he is as an whote burnynge fyre.

A frowarde body causeth stryfe, and he that is a blabbe of hys tonge, maketh diuision amonge prynces.

A wycked mā begyleth hys neyghbour, and leadeth hym the way that is not good.

He that wyckerh wyth hys eyes, ymagyneth myschefe: & he that byteth hys lippes, wyl do some harme.

\* Age is a crowne of worshyppe, yf it be founde in the waye of ryghteousnes.

Leui. xix. g

A pacient man is better then one that is stronge: and he that can rule hym selfe, is moze worth then he that wynneth a cytie.

The lottes are cast into the lappe, but they fall standeth in the Lorde.



Proverbs.

Eccle. x. d

A

**B**

etter is \* a dye moresell wpth qupet  
nes, then a full house, and many fat  
cattel wpth stryfe.

A discrete seruante shal haue more  
rule then the sonnes that haue no wisedd,  
and shall haue lyke heritage wpth the bre  
thren.

Sapi. iij. a

1. Pet. i. b.

\* Lyke as syluer is tryed in the fyre, and  
golde in the foynace: euen so doth the Lord  
proue the hertes.

A wycked body holdeth muche of false  
lyppes / and a dissemblinge person geueth  
care to a disceyfull tonge.

Pro. xliij. d.

Job. xxxi. c

\* Who so laugheth the poore to scoone,  
blasphemeth hys maker: and he that is  
glad of another mans hurte, shal not be vn  
puny shed.

Pro. xliij. c

\* Chylders chylde are a wo:shyp vnto  
the elders, and the fathers are the honour  
of the chylde.

An eloquent speche becometh not a foole  
a dissemblinge mouth also becometh not a  
prynce.

B

Liberalite is a precious stone vnto hym  
that hath it: for where so euer he becometh  
he prospereth.

Who so couereth another mans offence,  
seeketh lone: but he that discloseth þe faute/  
setteeth frendes at variaunce.

One reprove onely doth more good to  
hym that hath vnderstandynge, then an hū  
dred stryppes vnto a foole.

A sedicious person seeketh myschefe, but  
a cruell messenger shalbe sent against him.

At

It were better to come agaynst a the  
were robbed of hyr whelpes, then agaynst  
a foole in hys foolyshnes.

\* Who so rewardeth euil for good, the  
plage shall not departe from hys house.

i. re. xlviii. c.  
and. xxi. b  
ii. Reg. xij. f

He that soweth disorde and stryfe/ is  
lyke one that diggeth vp a waterbroke: but  
an open enemye is lyke the water that brea  
keth out and runneth abrode.

The Lorde hateth as wel hym that iusti  
fieth the vngodly, as him that cōdempneth  
the innocent.

What helpeth it to geue a foole money  
in hys hande, where as he hath no mynde  
to be wysedome?

He is a frende that alwaye loueth: and  
in aduersite a man shall knowe who is his  
brother.

\* Who so promyseth by the hande and  
is suertye for another, he is a foole.

13. 20. vi. a  
and. xi. b

He that loueth stryfe, delyteth in synne:  
and who so setteth his doze to hygh, seeketh  
after a fall.

Who so hath a frowarde herte, optay  
neth no good: and he that hath an ouer  
thwart tongue/ shall fall into myschefe.

An vnwysse body byngeth hym selfe in  
to sorowe, and the father of a foole cā haue  
no iope.

13. 20. xij. d  
and. xv. b

\* A mery herte maketh a lussy age/ but  
a sorowfull mynde dyeth by the bones.

Eccle. xxx. c  
1. 20. xxiij. a

† The vngodly taketh gyftes out of the  
bosome, to wast the wayes of iudgemente.

\* Wylledome shyneth in the face of him  
that

Eccle. viij. a



**Proverbes.**

**Pro. xix. b**

that hath vnderstandynge, but the eyes of the fooles wander thoro we out all landes.

\* An vndiscrete sonne is a greafe vnto hys father, and heuynes vnto hys mother that bare hym.

To punyſhe the innocent, and to smyte the pꝛynces that geue true iudgement, are both euell.

**Iaco. i. b**

\* He is wyſe and dyſcrete, that tempereth hys woꝛdes: and he is a man of vnderſtandynge, that maketh much of his ſpꝛee.

**Iob. xiii. a**

\* Yea a very foole (when he holdeth his tonge) is counted wyſe: and to haue vnderſtandynge, when he ſhutteth hys lippes.

**The. xviij. Chapter.**

**A** Wo so hath pleaſure to ſome diſcord wycketh a quarell in euery thyng. A foole hath no deſypte in vnderſtanding, but only in thoſe thynges wher in hys herte reioyceth.

Where vngodlyneſſe is, there is alſo diſdayne: and ſo ther foloweth ſhame, and diſhonoure.

The woꝛdes of a mans mouth are lyke depe waters, and the well of wyſedome is lyke a full ſtreame.

**Pro. xxiii. c**

\* It is not good to regarde the perſon of the vngodly, or to put backe the ryghteous in iudgement.

A fooles lippes are euer bꝛawlyng, and hys mouth prouoketh vnto battayll.

A fooles mouthe is hys owne deſtruction, and hys lippes are the ſnare for hys owne ſoule.

The. xviij. Ch pter. Fol. xxij.

The wordes of a slanderer are verpe  
woundes and go thowowe vnto the inmost  
partes of the body.

Who so is slouthfull and slacke in hys  
laboure : is the brother of hym that is a  
wayster.

The name of the Lorde is a stronge ca:  
stell, the ryghteous speth vnto it, and shal  
be saued.

But the ryche mas goodes are his ströge B  
holde, yea he taketh them for an hygh wal  
lounde about hym.

After pryde commeth destruccion, and  
honoure after lowlpnes.

\* He that geueth sentence in a matter Eccle. xi. a  
befoze he heare it, is a foole, & worthe to  
be confounded.

A good stomacke dyueth awaye a mas  
disease: but when the sprete is bered, who  
maye abyde it?

A wysc herte laboureth for knowledge,  
and a prudent care seketh vnderstandynge  
Lyberallite byngeth a man to honoure  
and worshyppe, and setteth hym amonge  
greate men.

The ryghteous excuseth hym selfe fyrst  
of all, yf his neyghboure come, he shal fynde  
hym.

The lot pacifyeth variaunce, and par:  
teth the myghte asonder. C

The vnite of brethzen is stronger then  
a castell, and they that holde together, are  
lyke the barre of a palace.

A mans belly shalbe satisfied wpth the  
fruite



**Proverbes.**

frute of hys owne mouth / and wyth the increase of hys lyppes shall he be fylled.

Death and lyfe stande in the power of the tonge, he that loueth it, shall enioye the frute therof.

**Pro. xix. b  
and. xxxi. b.**

\* Who so findeth a wyfe, findeth a good thyng: and receaueth an wholsome benefyte of the Lorde.

The poore maketh supplicacion & prayeth mekely, but the ryche getteth a rough answer.

A frende that delicteth in loue, doeth a man more frendshipp, and stycketh faster vnto hym then a brother.

**The. xix. chapter.**

**A**fter \* is the poore that lyueth godly the & blasphemeth that is but a fool. Where no discrecion is, there the soule is not well, & who so is swete on foote, stumblith hastily.

Foolishnes maketh a man to go out of hys way: and then is hys herte vnpacient agaynst the Lorde.

Riches make many frendes, but the poore is forsaken of hys owne frendes.

**Deut. xix. d**

\* A false wyrtnesse shall not remayne vnpunished, and he that speaketh lyes shall not escape.

The multitude hangeth vpon great men and euery man fauoureth him that gyueth rewardes.

As for the poore, he is hated amonge all hys brethren: yea hys owne frendes forsake hym. And he that gyueth credence vnto

wordes / getteth nothyng.

He that is wyse loueth hys owne soule

who so hath vnderstandyng shal prosper

A false wyrtelle shal not remayne vn-

spred: and he that speaketh lyes, shall per-

ish.

Delicate ease becommeth not a foole,

much more vnscmely is it, a bonde mā to

haue the rule of princes.

A wyse man putteth of dyspleasure: and

it is honour to let some fautes passe.

\* The kynges disfaoure is lyke the

hoaryng of a Lyon: but his frendshyppe is

lyke the \* dewe vpon the grasse.

ps. lxxv. c

\* An vndiscrete sonne is the heynesse

of hys father, & a brawlyng wyfe is lyke

the top of an house, where thowoe it is

ouer droppynge.

ps. cxviii. a

ps. lxxv. d

ps. lxxv. b

House and ryches may a man haue by

the heretage of hys elders: \* but a discrete

woman is the gyfte of the Lorde.

ps. lxxv. c

Slouthfulnesse bryngeth slepe, and an

idell soule shall suffer hunger.

L

Who so kepeth the commaundement, ke-

peth hys owne soule: but he that regardeth

not hys waye, shall dye.

He that hath pytie vpon the poore len-

deth vnto the Lorde: and loke what he lay-

eth out, it shall be payed hym agayne.

Chasten thy sonne whyle there is hope:

but let not thy soule be moued to slaye him

For great wrath bryngeth harme, ther-

fore let hym go, and so mayest thou teache

hym nurtoure.



Proverbes.

¶ Geue care vnto good counsell, and be content to be reformed, that thou mayest be wylse here after.

Pro. xvi. b

\* Ther are many deuices in a mā's herte neuertheles the counsell of the Lorde shall stande.

¶ It is a mā's worship to do good, & better it is to be a poore mā then a dissembler.

The feare of the Lorde preserveth the lyfe, yea it geueth plenteousnes, wpythout the visitacion of any plague.

Pro. xvi. d

\* A slouthfull body shutteth his hande into hys bosome, so that he cā not put it to hys mouth.

Pro. xvi. d

\* Yf thou smyttest a scoznesfull persone, the ignoraunt shall take better hyde: and yf thou reprovest one that hath vnderstandynge, he wyl be the wyser.

¶ He that hurteth his father, or shutteth out hys mother, is a shamefull & vnworthy son.

¶ My sonne heare nomore the doctrine that leadeth the awaye from the wordes of vnderstandynge.

¶ A false wytnesse laugheth iudgemēt to scozne, & the mowthe of the vngodly eateth vp wyckednes.

¶ Punyshmentes are ordeyned for scoznesfull, and stryppes for fooles backes.

The. xx. Chapter.

Eph. v. b  
19. Ecl. 19. b  
Pro. xxiii. c

¶ Wine \* is a voluptuous chynge, and drunkenes causeth sedicion, who so delyteth therin shall neuer be wylse.

¶ The kynge ought to be feared as the roarynge of a Lyon, who so prouoketh

**The. xx. Chapter. fol. xxiiij.**

heth hym vnto anger, offendeth agayn his  
owne soule.

It is a mans honour to kepe hym selfe  
from stryfe: but they that haue pleasure in  
bawlyng, are fooles euery one.

A slouthfull booye wyl not go to plowe  
for colde, therfore shall he go a beggyn in  
sommer, and haue nothyng.

Wyle counsel in the herte of man is lyke  
a water in the depe of the erth: but he that  
hath vnderstandynge, byngeth it forth.

Many ther be that are called good wers  
but where shall one fynde a true faythfull  
man?

Who so leadeth a godly and innocent lyfe: \*  
happye shall hys chyldren be, whom he leaueth  
behynde. **Psal. iij. a**

A kynge that sytteth in iudgement and  
lokech well aboute hym, dyspucth away all  
euell.

\* Who can saye: my herte is cleane, **3 i. Joh. i. b**  
am innocent from synne?

\* To vse two maner of weyghtes, or to  
vse two maner of measures, both these are  
abominable vnto the Lorde. **13; 0. xx. d.**

A chyld is knowen by hys conuersaci-  
on, whether hys workes be pure & ryght.

As for the hearynge of the eare and the  
syght of the eye, the Lorde hath made the  
both.

Welyte not thou in slepe, lest thou come  
vnto pouertye: but open thyne eyes & thou  
shalt haue breade ynough.

It is naught, it is naught (say me) whe  
they



**Proverbs.**

they haue it: but whē it is gone, they gūe  
it a good worde.

A mouth of vnderstandynge is more  
worth then golde, many p̄cious stones &  
costly Jewels.

Pro. vi. a  
and. xxvii. b

\* Take hys garment that is suretye for  
a straunger, and take a pledge of hym for  
vñknown mans sake.

Euery man lyketh the bread that is got-  
ten wth decepte: but at the last hys mouth  
shalbe fylled wth grauell.

**I** Thow we counsell the thynges that mē  
deuple go forwarde: and wth discrecion  
ought warres to be taken in hande.

Medle not wth hym that bewrapeth  
secretes, and is a flānderer, and discepueth  
wth hys lppes.

Ero. xxi. b  
Leui. xx. b  
and. xxi. b  
Deu. xxvii. c  
Ii. re. xv. a.  
\* Mat. v. e.  
Rom. xii. c

\* Who so curseth hys father and mo-  
ther, hys lpyghte shalbe put out in the myd-  
dest of darkeneste.

† The heretage that commeth to haire  
lye at þ fyst, shal not be p̄apled at þ ende.

\* Saye not thou: I wyl recompense e-  
uell: but put thy trust in the Lorde, and he  
shall defende the.

Pro. xx. b

\* The Lorde abhorreth two maner of  
weyghts, & a false balasce is an euil thing

Jer. x. d

**D** \* The Lorde ordreth euery mans go-  
ynges: for what is he that vnderstandeth  
hys owne wayes?

It is a snare for a man to blaspheme  
that whych is holy, and then to go about  
wth bowes.

1. Reg. xv. c.

\* A wyle kyng destruyeth the vngod-  
lye,

The. xxi. Chapter. Fol. xxv.

lye, and byngeth the whele ouer them.

The lanterne of the Lorde is the bryeth of man, and goeth thorow all the inwarde partes of the body.

\* Mercy and faythfulnes preserue the kyng, and wpyth lounyng kyndnes hys seat is holden vp.

Pro. xxix. b

The strength of yonge men is theyr wysshypp: and a graye heade is an honour vnto the aged.

Woundes dyue a waye euell: and so do strypes the inwarde partes of the bodye.

The. xxi. Chapter.

**T**he \* kynges herte is in the hande of the Lorde, lyke as are the ryuers of water: he maye turne it whither so euer he wyl.

A. iii. Reg. i. c

Euerye man thynketh hys owne waye to be ryghte, but the Lorde iudgeth the hertes.

\* To do ryghteousnesse and iudgemēt is moze acceptable vnto the Lorde then sacrifice.

Ecclie. vi. b

A presumptuous lorde, a proude stomacke, and the lanterne of the vngodlye is synne.

The deuyces of one that is diligente, byng plenteousnesse: but he that is vnadvised, commeth vnto pouertie.

Who so hoodeth vp ryches wpyth the deceptfulnes of hys tonge, he is a foole, & lyke vnto them that seke theyr owne death.

The robberyes of the vngodlye shalbe theyr owne destruccion, for they wolde not



**Proverbes.**

**W** do the thyng that is ryght.  
**Eccl. i. c** The wayes of the froward are straunge:  
but the woꝝkes of hym that is cleane, are  
**Pro. xxb. d** ryghte.

\* It is better to dwell in a corner vn-  
der the house toppe, then wyth a bꝛawling  
woman in a wyde house.

The soule of the vngodly wytheth euyl,  
and hath no pytie vpon hys neyghboure.

When the scoꝛnefull is punyshed, the  
ignoꝛaunt take the better hede: and when  
a wyle man is warned, he wyl receyue the  
moꝛe vnderstandynge.

The ryghteous enfourmeth the house  
of the vngodly: but the vngodly go on styll  
after theyꝝ owne wyckednes.

**mat. xxiij. d** \* Who so stoppeth the eare at the cry-  
enge of the pooꝛe, he shall crye hym selfe, &  
not be herde.

A pꝛeuꝛe reward pacifyeth displeasure  
& a gyfte in the bosome stylleth furiousnes.

The iuste delyteth in doyng & thyng  
that is ryghte, but the woꝝkes of wycked-  
nesse abhoꝛre the same.

The man that wandꝛeth out of þ waye  
of wylsedome, shall remayne in the congre-  
**E**gacion of the deade.

He that hath pleasure in banckettes,  
shall be a pooꝛe man.

**Pro. xxij. b** \* Who so delyteth in wyne and delyca-  
tes, shall not be ryche.

The vngodlye shalbe gyuen foꝛ þ rygh-  
**Eccl. xxb. c** teous / and the wycked foꝛ the iuste.

\* It is better to dwel in a wyldernes,  
then

**The.xxi.Chapter. Fol.xxvi.**

then wyth a chyldyng & an angry woman.

In a wyse mans house there is greate treasure and plenteousnesse: but a foolyshe bodye spendeth vp all.

Who so foloweth ryghteousnesse and mercye, fyndeth both lyfe / ryghteousnesse, and honoure.

A wyse man wyynneth the cytie of the myghyte, and as for the strength that they trust in, he byngeth it downe.

\* Who so kepereth hys mouthe and hys tonge, & same kepereth hys soule fro trouble.

**D**  
**pro.xv.b**  
**and.xxi.a**

He that is proude and presumptuous, is called a scoznesfull man, whych in wrath darre worke maliciously.

The voluptuousnesse of the slouthfull is hys owne death, for hys handes wyl not labour.

He coucteth and despyeth all the daye longe, but the righteous is alwaye geupng and kepereth nothyng backe.

\* The sacrifice of the vngodly is abhominacion: for they offre the thyng that is gotten wyth wyckednesse.

**pro.xv.c**  
**Jer.c.vii.c**

\* A false wytnesse shall peryshe, but he that wyl be content to heare, shall alwaye haue power to speake hym selfe.

**pro.xix.a**

An vngodly mā goeth forth rashly, but the iuste refourmeth hys owne waye.

\* Ther is no wysedd, ther is no vnderstanding, ther is no counsell agaynst þe Lorde.

**Esa.viiij.a**  
**and. xxi.b**  
**þpsa.xxii.c**

† The horse is prepared agaynst þe daye of battayle, but the Lorde gyueth þe victory

**The.xxii.Chapter.**

**D** **U** **A**



**Proverbs.**

**A**  
Eccles. vii. a  
Eccle. xli. b.

**A** \* Good name is more worthe then  
great ryches, and lounge fauoure is  
better then syluer and golde.

Whether riches or pouerte do mete  
vs, it commeth all of God.

A wyse mā seyth the plage, and hydeth  
hym selfe, but the foolp he go on syl, & are  
punished.

The ende of lowlpnes, and the feare of  
God, is ryches, honour, prosperite, & helth

Spearcs and snarcs are in the way of  
the frowarde, but he þ wyl kepe hys soule,  
let hym fye from suche.

Yf thou teachest a chyld in hys youth  
what waye he shulde go, he shall not leaue  
it when he is olde.

The ryche ruleth the poore, and the bo-  
rower is seruaunt to the lender.

He that soweth wyckednes, shall reape  
sorowe, and the rodde of hys plage shall de-  
stroye hym.

**Eccle. xxxi. a**

\* A lounge eye shalbe blessed: for he ge-  
ueth of hys breade vnto the poore.

Cast out the scozefull man, and so shall  
stryfe go out wyth hym: yea variaunce and  
claunder shall cease.

**B**

Who so delpyeth to be of a cleane herte  
and of gracious lyppes, the kynge shall be  
hys frende.

The eyes of the Lorde preserve know-  
lege, but as for the wordes of the despytful  
he byngeth them to naught.

The slouthful body sayeth ther is a flye  
on without, I myght be slapne in the street

The

\* The mouth of an harlot is a depe pyt, wherein he falleth that the Lorde is angry w<sup>th</sup> hall. pro. xxiij. e

\* Fooles sheweth theyketh in the herte of the lad, but the rodde of co<sup>r</sup>rection dyspuech it awaye. Gen. viij. d.

Who so doeth a poore man w<sup>o</sup>ng to increase hys owne ryches, geueth (comunlye) vnto the ryche, and at the last commeth to pouertye hym selfe.

My sonne, bowe downe thyne eare and hearken vnto the wo<sup>r</sup>des of wysedome, applye thy mynde vnto my doctrine: for it is a plesant thyng, yf thou kepe it in thy hert, & practyse it in thy mouth: that thou mayst alwaye put thy truste in the Lorde.

Haue not I warned the very oft w<sup>th</sup> counsel and learnynge: that I myght shewe the the truelyth, and that thou w<sup>th</sup> the be<sup>r</sup>ite myghtest answer them that lape anye thyng agaynst the? C

Se that thou robbe not the poore because he is weake, and opp<sup>r</sup>esse not the simple in iudgemente: for the Lorde hym selfe wyl defende they<sup>r</sup> cause and do violence, vnto them that haue vsed violence.

Make no frendshyppe w<sup>th</sup> an angry wylfull man, and kepe no companye w<sup>th</sup> the furvous: lest thou learne hys wayes, & receaue hurte vnto thy soule. D

\* Be not thou one of they<sup>r</sup> & bynde they<sup>r</sup> hande w<sup>th</sup> p<sup>r</sup>omysse, & are surety for dette: for yf thou hast nothyng to paye, they shal take awaye thy bedde from vnder the. pro. vi. a  
ri. b. xviij. e

D is Thou



**Proverbs.**

Deut. xxiij. c  
 1910. xxiij. a

\* Thou shalt not remoue the lande  
 marcke / whych thy forefathers haue set.

Seyst thou not, that they whych be dili-  
 gente in theyr busynesse stande before kyn-  
 ges, and not amonge the symple people?

**The. xxiii. chapter.**

**W**hen thou syttest at the table to eat  
 wpth a lord orde thy selfe manerly  
 wpth the thynges that are set before  
 the.

Measurze thyne appetyte, and yf thou  
 wylt rule thyne owne selfe, be not ouergre-  
 dye of hys meate: for meate begyleth and  
 deceaueth.

Eccle. xxiij. a  
 Iere. xxiij. b  
 i. Tim. vi. b

\* Take not ouer great trouble and la-  
 boure to be ryche, beware of such a purpose.

Why wylt thou set thyne eye vpon the  
 thyng, whych sodenly banysheyth awaye?

For ryches make them selues wynges, &  
 take theyr flight lyke an Aegle in the ayre.

Eate not thou wpth the enuyous, and  
 despyze not hys meate, for he hath a marue-  
 lous herte.

He sayeth vnto the: eate & drynke where  
 as hys herte is not wpth the.

Yea the morsels that thou haste eaten  
 shalt thou partake / and lese those swete  
 wordes.

Tell nothyng into the eares of a foole  
 for he wyl despyse the wysedō of thy wordes

1910. xxiij. b

\* Remoue not the olde lande marcke, &  
 come not wpthin the felde of the fatherles  
 for he that deliuereth them is myghty /  
 euen he shal defende theyr cause against þ.

**Apply**

**The. xliii. Chapter. Fol. cxviii.**

**Apply thyne herte vnto learnynge/and** **B**  
**thyne eare to the worde of knowlege.**

**\* Withholde not correccion from the** **1910. xliii. c**  
**chylde: for yf thou beatest hym wyth þe rod,** **Eccle. xxx. a**  
**he shall not dye.**

**Thou smyttest hym wyth the rodde/ but**  
**thou deliuerest hys soule from hell.**

**My sonne yf thyne herte receaue wyse-**  
**dome, my herte also shall reioyce: yea my**  
**reynes shalbe verye gladde, yf thy lippes**  
**speake the thyng that is ryght.**

**\* Let not thyne herte be gelous to fol-** **1910. xliii. a**  
**lowe synners, but kepe the still in þe feare** **and. c**  
**of the Lorde all the daye longe: for the ende**  
**is not yet come, and thy pacient abydynge**  
**shall not be in vayne.**

**My sonne, geue eare & be wyse so shall**  
**thyne herte prosper in the waye.**

**Kepe no company wyth wyne bybbers,** **1910. xli. c**  
**and ryotous eaters of fleshe: \* for suche as**  
**be dyonkardes and ryotous/ shall come to**  
**pouerte/ & he that is geuen to much slepe,**  
**shall go wyth a regged cote.**

**Geue eare vnto thy father þe begat the/**  
**and despyse not thy mother whē she is olde.**

**Labour for to get the trueth: sell not** **C**  
**awaye wysedome, nurtoure and bndersā-**  
**dynge (for a ryghteous father is maruap-**  
**lous glad of a wyse sonne, and delicteth in**  
**hym:) so shal thy father be glad, & thy mo-**  
**ther that bare the, shall reioyce.**

**My sonne gyue me thyne herte, and let**  
**thyne eyes haue pleasure in my wayes.**

**\* For an whoze is a depe graue, and** **1910. xli. b**

**D iij an**



Proverbes.

an harlot is a narrowe ppte.

She lurketh lyke a thefe, and those that be not aware: she byngeth vnto her.

Where is wo? where is sorowe? where is styfe? where is brawlyng? where are woundes wpythoute cause? where be reed eyes?

Even amonge those that be euer at the wyne, and seke out where the best is.

Loke not thou vpon the wyne, howe reed it is, and what a colour it geueth in the glasse.

It goeth downe softelye, but at the last it byteth lyke a serpente, and styngeth as an adder.

So shall thyne eyes loke vnto straunge women, and thyne herte shall muse vpon frowarde thynges.

Yea thou shalt be as thogh thou sleepest, in the myddes of the See, or vpon the top of the masse.

They wounded me, (shalte thou saye) but it hath not hurte me: they smote me/ but I felte it not.

When I am well wakened, I wyl go to the dypnke agayne.

The. xxiij. Chapter.

Pro. xxiij. b  
and. xxiij. c

**N**ot thou glous ouer wycked me,  
and desyre not thou to be amōge the  
For they herte ymagineth to do  
hurt, & they lippes talke of myschef  
Thow we wple dome an house shal be  
buiilded, and wpyth vnderstandyng it shal  
be set vp.

Thow we

Thowowe discrecion thall the chambers  
be fylled wpyth all costely and pleasaunte  
tyches.

A wyse man is stronge, yee a man of vn-  
derstandpng is better, then he þ is myghty  
of strength.

For with discrecion must warres be ta-  
ken in hande, and where as are many that  
can geue counsell, there is the victoꝝy.

Mysedome is an hygh thyng, yee euen  
to þ foolc: for he dare not open his mouth  
in the gate.

He that ymagineth myschefe, may wel  
be called an vngracious persone.

The thought of the foolysch is syn, and **B**  
the scoꝛneful is an abhominacion vnto me

If thou be ouersene & negligente in the  
tyme of nede, the is thy strength but smal.

Delyuer them that go vnto death and  
are led away to be slayne, and be not neglig-  
gent therin: If thou wylte saye: I knewe  
not of it.

Thynkest thou that he which made the  
hartes, dothe not conspyde it? and that he  
which regardeth thy soule, seyth it not?

Shall not he recompence euery man  
accoꝝdng to hys woꝝkes?

My sonne, thou eatest hony and the  
swete hony combe, for it is good and swete  
in thy mouth:

Euen so shal the knowledge of wysdom  
be vnto thy soule, as sone as thou haste  
gotten it.

And there is good hope: yee thy hope shal

D v

not



**Proverbes.**

not be in bayne.

Lape no preynt mayte wyckedlye vpon the house of the ryghteous, and disquiete not his resting place.

**Isa. xxxij. c  
and. xxxvi d**

\* For a iuste man falleth seven tymes, and ryseth vp agayne, but the vngodly fall in to wyckednesse.

**Pro. xvij. a**

\* Reioyce not thou at the fall of thyne enemye, and let not thyne harte be gladd when he stumblith.

**Pro. xxiij. b  
and. xxij. a**

Let the Lorde (when he seyth it) be angry, & turne his wrath from him vnto the.

\* Let not the wrath and gelously moue the, to folowe the wycked and vngodly

**Job. xxi. b  
Pro. xij. a**

And why? the wycked hath no hyng to hope for, \* and the candle of y vngodly shalbe put out.

**Pro. xx. a**

\* My sonne feare thou the Lorde and the kynge, and kepe no company wpth the sclaunderers, for they: destruction shall come sodenly, and who knoweth the fal of them bothe?

**These are also the sayenges of the wyle.**

**Pro. xvij. a**

\* It is not good, to haue respecte of any person in iudgement.

He that sayeth to the vngodlye: thou arte ryghteous, hym shal the people curse: pee the communte shall abhorre hym.

But they that rebuke the vngodly shal be commended, and a ryche blessing shall come vpon them.

He maketh hymselfe to be well loued, that geueth a good answer.

**Spall**

The. xxv. Chapter. Fol. xxx.

Thou shalt make vp the worke that is without, & loke well vnto that which thou hast in the felde, and then buyde thyne house.

Be no false wytnesse agaynst thy neighbour, and hurte not him with thy lippes

\* Say not: I wyl handle hym, euen as he hath dealt with me, and wyl rewarde euery man accoꝝdyng to his dedes. Pld. xx. c.

\* I went by the felde of the sloothful, & by the bynegarde of the foolyshe man. Pld. xl. a

And lo, it was all couered with nettles and stode ful of thysles, and the stone wal was broken downe

This I sawe and consydered it well: I looked vpon it, and toke it for a warnynge.

Yee slepe on sylle a lytle, slombze a lytle, folde thyne handes together yet a lytle: so shall pouertie come vnto the as one that traunpleth by the waye, and necessite lyke a weapened man.

The. xxv. Chapter.

These also are Salomons pꝛouerbes I  
whych the men of Ezechias kynge of Iuda gathered together.

It is the honoure of God to kepe a thyng secrete, \* but the kynges honour is to searche out a thyng. Deu. xviii. d

The heauen is hyghe, the earth is depe and the kynges harte is vnsearchable.

Take the dꝛolle from the syluer, and there shalbe a cleane vessel therof:

Take awaye vngedlynnesse from the kynge, and his seate shalbe stablyshed with ryghteousnesse.

put



**Proverbes.**

Put not forth thy selfe in the presence  
of the kynge, and please not in the place of  
greate men.

**Luce. xiiij. d**

Better is it that it be sayde vnto thee  
\* come vp hether, then thou to be set downe  
in the presence of the prynce whome thou  
seest wpth thynne eyes.

**Eccli. viij. a**

**Mat. v. c.**

\* Be not hasty to go to the lawe, lest hap-  
ply thou orde thy selfe so at the last, that  
thy neyghbour put the to shame.

Handle thy matter with thy neyghbour  
himselfe, and dyscouer not another mans  
secrete: lest whan men hear therof, it turne  
to thy dishonour, and lesse thynne euell name  
do not cease.

A worde spoken in due season, is lyke  
apples of golde in a syluer dyshe.

The correction of the wyse is to an obe-  
dience eare, a golden cheyne and a iewel of  
golde.

Lyke as the wyntercold in the haruest,  
so is a faythefull messaunger to hym that  
sent him, and refresheth his masters minde.

Who so maketh greate boastes, and ge-  
ueth nothyng, is lyke cloudes and wynde  
without rayne.

**gen. xxxij. a**

**i. Re. xvj. e.**

**12. 10. xv. a**

\* Wpth pacyence may a prynce be pack-  
ed, and with a softe tunge may he go out  
helle be broken.

If thou fyndest hony, eate so muche as  
is sufficient for the: lesse thou be ouer ful,  
and perbreake it out agayne.

Wpthdrawe thy foote from thy neygh-  
bours house, lest he be weery of the, and so  
abhorre the.

Who

The.rrb.Chapter. Fol.rrri.

Who so beareth false wptnesse agaynst  
his neyghbour, he is a very spear a swerd  
and a sharpe arrowe.

The hope of þ vngodly in tyme of nede  
is lyke a rotten tooth and a slippery foote:

Who so syngeth a songe to a wycked  
hart, clotheth him with ragges in þ colde,  
and poureth vyneger vpon chalke.

\* If thyne enemye hunger, fede him: pf i. ke. rrr. b.  
he thyrste, geue hym dryncke: for so shalte Rom. xij. c  
thou heape coales of fyre vpon his heade,  
and the Lorde shall rewarde the.

The nozthe wynde dryueth away the  
rayne: euen so dothe an earnest sober coun-  
tenaunce a backbeters tunge.

\* It is better to lye in a corner vnder the 19. o. rri. b  
roofe, than wyth a bzaulynge woman in a  
wyde house.

A good repozte out of a farre countrey,  
is lyke colde water to a thyrsty soule.

A ryghteous man fallynge downe befoze  
the vngodly, is lyke a troubled well, and a  
sprynge that is destroyed.

\* Lyke as it is not good to eate to much Eccli. iij. c  
hony: euen so he that wyl searche out hygh  
thynges, it shalbe to heuy for hym.

He that can not rule hymselfe, is lyke  
a cylie, whiche is broken downe, and hath  
no walles.

The.rrbi. Chapter.

Lyke as snowe is not mete in sommer A  
noz rayne in haruest: euen so is woze  
thyp vnsemely for a foole.

Lyke as the byrde and the swalowe take  
theyr



**Proverbes.**

theyr flyght, and flye here and there: so the curse that is gyuen in vayne shal not lye vpon a man.

**Pro. xxxi. b**

\* Vnto the horse belongeth a whyp, to the Asse a bydle, and a rodde to the fooles backe.

Geue not the foole an answer after hys foolyshnes, lest thou become lyke vnto hym: but make the foole an answer to his foolyshnesse/lesse he be wyle in hys owne concepte.

He is lame of hys fete, yee droncken is he in vanitie that comyngeth any thyng to a foole.

Lyke as it is an vnsemelye thyng, to haue legges and yet to halte: euen so is a parable in the fooles mouth.

He that setteth a foole in hygh dignitie that is euen as if a man dyd cast a precious stone vpon the galous.

**B** A parable in a fooles mouth, is lyke a thorne that pryketh a droncken man in the hande.

A man of experience discerneth all thynges well, but who so hyeth a foole, hyeth suche one as wyl take no hede.

**Eccl. i. d**

\* Lyke as the dogge turneth agayne to his vompte, euen so a foole begynneth his foolyshnesse agayne a freshe.

If thou seyst a man that is wyle in his owne conceyte, there is more hope in a foole then in hym.

**Pro. xxv. b**

\* The slouthfull sayeth: There is a leopard in the waye, and a Lyon in the myddell

of the strectes.

Lyke as the doze turneth aboute vpon  
the threholde, euen so dothe the slouthfull  
welter hymselfe in his bed.

\* The slouthfull bode thursteth hys  
hande in to his bolome, and it greucth him  
to put it agayne to hys mouth.

Pro. xvi. d

The slougarde thynketh hymselfe wy-  
ser, then seuen men that lye and teache.

Who so goeth by and medleth with o-  
ther mens stryfe, he is like one that taketh  
a dogge by the eares.

C

\* Lyke as one shutech deadly arrowes  
and darts out of a prey place, euē so doth  
a dyssembler with his neyghbour; and thā  
sayeth he: I dyd it but in spozte.

Isal. x. a

\* Where no wood is, there the fyre go-  
eth out; and where the backebyter is taken  
awaye, there the stryfe ceaseth

Ec. xxvij. b

Coles kyndle heate, and wood the fyre  
men so doth a brawlynge felowe sleare by  
barlaunce.

A sclanderers wordes are lyke flattery  
but they pearse the inwarde partes of the  
bode.

Unanimous lippes & a wicked harte, are  
lyke a potsherd couered with syluer drosse.

An enemye dissembleth with his lippes  
and in the meane season he ymagineth mis-  
chefe: but whan he speaketh fayre, beleue  
hym not: for there are seuen abhominacions  
in his harte.

Who so kepeth euell wyll secretely to  
do hurte, hys malice shalbe shewed before  
the



Proverbes.

Eccle. x. b  
Eccle. xxvij. c

the whole congregacion.

\* Who so dyggeth vp a pyt, shall fall therein: and he that welcureth a stone, shall stumple vpon it himselfe.

A dissembling tounge hateth one that rebuketh hym, and a flatteryng mouth worketh myschefe.

The. xxvij. Chapter.

Eze. xxvij. a  
Luce. xii. b  
Iaco. iij. b.

**M**ake not thy boaste of tomozowe: \* for thou knowest not what may happen to daye.

Let another man praise the and not thynne owne mouthe: yee other folkes lippes, and not thynne.

Eccle. xxij. c.

\* The stone is heuy, & the sande weyghty but a fooles wrath is heuier the they both.

Wrath is a cruell thynge, and furpousnesse is a very tempest: yee who is able to abyde enuye?

Psal. cxi. a.  
Luke. xxiij. d

\* An open rebuke is better, then a secreete loue.

Faythfull are the woundes of a louer, but the kysses of an enemy are deceatfull.

He that is ful, abhorreth an hony combe but vnto hym that is hongry, euery sower thynge is swete.

He y ofte tyme flytteth, is lyke a byrde that forsaketh hyr nest.

The harte is glad of a swete opntment and sauoure: but a stomacke that can geue good coucell, reioyceth a mans neighbour.

Thynne owne frende and thy fathers frende se thou forsake not: but go not in to thy brothers house in tyme of thy trouble.

Better

Better is a frende at hande, the a bro-  
ther farre of.

My sonne be wylse, and thou shalt make  
me a glad herte: so that I shall make an-  
swere vnto my rebukers.

A wylse man sepyng the plage wyl hyde  
hym selfe: as for fooles they go on syl, and  
suffre harme.

\* Take hys garment that is surety for  
a straunger, and take a pledge of hym for  
the vnknown mans sake.

He that is to hasty to praple his neygh-  
boure aboue measure, shalbe taken as one  
that geueth an euell repozte.

\* A brawlyng woman and the rooffe  
of the house droppynge in a rayny day, may  
well be compared together.

He that refrayneth her, refrayneth the  
wynde, & holdeth oyle fast in hys hande.

Lyke as one yron whetteth on another  
so doth one man comfozte another.

Who so kepeth hys sygge tree, shal en-  
ioye the frutes thereof: he that wayteth by-  
on hys mayster, shal come to honoure.

Lyke as in one water ther appere diuers  
faces, enē so diuers mē haue diuers hertes.

\* Lyke as Hell and destruccion are ne-  
uer full: euen so the eyes of men can neuer  
be satisfied.

† Syluer is tryed in the moulde, & gold  
in the forname, and so is a man, when he is  
openly prapled to hys face.

Though thou shuldest bzaie a foole with  
a pestel in a mortar like otemel, yet wyl not

E i hys

Pro. xx. b

Pro. xix. b

Pro. xxx. b

Eccles. i. a

Eccles. xiii. a

Iec. xxvii. b



Job. i. 8

Proverbs.

hys foolp shnelle go from hym.

\* Se that thou knowe the nobye of thy cattel thy selfe, and loke wel to thy flockes for ryches abyde not alwaye, and the crowne endureth not for ever.

The haye groweth, the grasse cometh up, and herbes are gathered in the mountaynes.

The lambes shall clothe the, & for the goates thou shalt haue money to thy husbandrye.

Thou shalt haue goates mylke ynough to fede the, to vpholde thy household, and to susteyne thy maydens.

The xxviii. Chapter.

Leui. xxi. c

**T**he vngodlye sayeth no mā chaspyge hym, but þe ryghteous standeth as a lyke as a Lyon.

Because of synne the lande doth ofte chaunge hyr pryncce: but thowowe men of vnderstandynge and wysedome a realme endureth longe.

One pooze man oppzessynge another by violence, is lyke a continuall rayne that destroyeth the frute.

1. Cor. ii. b

They that forsake the law, prayse þe vngodly: but such as kepe þe law abhoze the.

Pro. xix. a

\* Wycked men discern not the thyng that is ryghte: but they that seke after the Lorde, discusse all thynges.

\* A pooze mā leadyng a godly lyfe, is better then the ryche that goeth in froward wayes.

Who so kepeth the lawe, is a chyld of vnder

The. xxviii. Chapter. Fol. xxxiii:  
vnderstandyng: but he that fedeth ryotous  
men, shames hys father.

Who so increaseth hys ryches by basy-  
tage and wyynyng, let hym gather them  
to helpe the poore wpyth all.

\* He that turneth away hys eare fro  
hearyng the lawe, hys prayer shalbe ab-  
horred. Pro. i. b

Who so leadech the ryghteous into an  
euell waye, shall fall into hys owne pytte:  
but the iust shal haue the good in possessiō.

The ryche man thynketh hym selfe to  
be wyse, but the poore that hath vndersta-  
dyng can perceyue hym well ynough.

\* When ryghteous men are in prosper-  
rite, then doth honour flozpysh: but whē the  
vngodly come vp, the state of me chaūgeth  
† He that hydeth hys synnes, shall not  
prosper: but who so knowlegeth them, and  
forlaketh them shall haue mercy. Eccle. i. a  
Pro. xxviii. d  
and. xxi. a.  
Job. xiii. b  
psal. xxi. a.  
Eccle. vii. c.  
i. Joh. i. b.

Well is hym & standeth alwaye in awe:  
as for hym that hardeneth hys herte, he  
shall fall into myschefe.

Lyke as a roaryng Lyon and an hon-  
gre Beer: euē so is an vngodly prince ouer  
the poore people.

Where the prince is wpythout vndersta-  
dyng, there is great oppression & wronge  
but yf he be suche one as hateth couctous-  
nesse, he shall raigne longe.

\* He that by violēce sheddeth any mā's  
bloude, shalbe a runnagate vnto his graue  
and no man shalbe able to succurre hym. Gen. ix. b

E ii Who



**Proverbes.**

**Pro. x. d**

\* Who so lyueth a godly and innocent lyfe, shalbe safe: but he that goeth froward wayes, shal once haue a fall.

**Pro. xii. b**

**Ecc. x. d**

\* He that tyllith hys lande, shal haue plenteousnesse of bread: but he that foloweth ydelnesse, shal haue pouerte ynough.

**Pro. xiii. a**

**1. Tim. vi. b**

A faythfull man is greatly to be comēded, \* but he that maketh to muche haiste for to be ryche, shal not be vngyltpe.

To haue respecte of personnes in iudgemente is not good: And why? he wyl do wronge, yea euen for a pece of breade.

He that wyl be ryche all to soone, hath an euell eye, and consydereth not that pouerte shal come vpon hym.

**Math. xv. a**

He that rebuketh a mā, shal fynde more fauour at the last thē he that flatereth him. \* Who so robbeth hys father and mother, and sapech it is no synne, the same is lyke vnto a murtherer.

**Pla. xlviii. a**

**Iere. xvij. b**

He that is of a proude stomacke feareth vp styffe: but he that putteth his trust in the Lorde shalbe well fedde.

**Deute. xv. a**

**1. Cor. ix. b**

\* He that trusteth in hys owne herte, is a foole: but he that dealeth wpsely, shalbe safe.

**Pro. xxiij. b**

**and. xxi. a**

\* He that geueth vnto the poore, shal not wante: but he that turneth awaye hys eyes from suche as be in nede, shal suffre great pouertye hym selfe.

\* When the vngodlye are come vp, me are fayne to hyde them selves: but whē they peryshe, the ryghteous increase.

**The. xxi. Chapter.**

**De**

**H**e that is upfnecked, and wyl not  
be reformed, shal sodely be destroy-  
ed wpyhout any helpe.

\* Where the ryghteous haue pro. xxviii.  
b. d  
ouerhāde, the people are in prosperite: but  
where the vngodly beareth rule, there the  
people mourne.

Who so loueth wysedome, maketh hys  
father a glad mā: \* but he that kepeth har- pro. v. a  
lottes, spendeth awaye that he hath.

Wpyth true iudgemente the kynge set-  
teth vp the lāde: but yf he be a man that ta-  
keth gyftes, he turneth it vpsyde downe.

Who so flattereth his neyghboure, lay-  
eth a nette for hys fete.

The synne of the wycked is hys owne  
snare, but the ryghteous shalbe glad and  
reioyce.

The ryghteous consydereth the cause B  
of the poore, but the vngodly regardeth no  
vnderstandynge.

Wycked people byynge a cytie in decaye  
but wyse men set it vp agayne.

Yf a wyse man go to laue with a foole  
(whpyther he deale wpyth hym frendelye or  
roughly) he getteth no rest.

The bloudthyrsty hate the ryghteous,  
but the iust seke hys soule.

A foole poureth out hys sprete altoge-  
ther, but a wyse man kepeth it in tyll after  
warde.

Yf a pryncce delyte in lyes / al hys seruaū-  
tes are vngodlye.

The poore & the lender mete together,  
E in the



**Proverbes.**

**Pro. xx. d**

the Lorde lpghteneth both theyr eyes.

\* The seate of the kynge that faythful  
lye iudgeth the poore, shall contynue sure  
for euermore.

The rodde & correction mynister wyse-  
dome, but yf a chylde be not loked vnto, he  
bryngeth hys mother to shame.

When the vngodly come vp, wycked-  
nesse increaseth: but the ryghteous shall se  
theyr fall.

Rurtoure thy sonne wpth correction,  
and he shall comforte the: yea he shal do the  
good at thyne herte.

Where no prophete is, there the people  
peryshe: but well is hym that kepeth the  
lawe.

**C** A seruaunt wpll not be the better for  
wozdes: for though he vnderstode, yet wpll  
he not regarde them.

Yf thou seyst a man that is haistye to  
speake vnaduyfled, thou mayest trust a fool  
more then hym.

He that delycatly bryngeth vp hys ser-  
uaunte from a chylde, shall make hym hys  
master at length.

An angrye man spzyeth vp styfe, and he  
that beareth euell wpll in hys mynde, wth  
muche euell.

**Job. xxij. c**

\* After pryde cometh a fall, but a low  
lye spzyete bryngeth great wozshyp.

Who so kepeth company wpth a thefe,  
hateth hys owne soule: he heareth blasphem-  
yes and telleth it not forth.

He that feareth me, shal haue a fal: but  
who

**The. xxx. Chapter.** **Pol. xxxvi.**  
who so putterh hys trust in the Lorde, shal  
come to honoure.

Many ther be that seke the prynces fa-  
uoure, but euery mans iudgement cometh  
from the Lorde.

The ryghteous abhorre the vngodlye:  
but as for those that be in the ryght waye,  
the wycked hate them.

**The. xxx. Chapter.**

**The wordes of Agur the sonne  
of Jake.**

**T**he prophete of a true faythful mā  
whome God hath helped, whō God  
hath comforted, and noysshed. For  
Though I am the least of al, & haue  
no mans vnderstandynge (for I neuer lear-  
ned wysedome) yet haue I vnderstanding,  
and am well enfourmed in godly thynges.  
Who hath clymmed bp into heauen? Who  
hath come downe from thence? Who hath  
holden the wynde fast in hys hande? Who  
hath cōprehended the waters in a garmēt?  
Who hath set al the endes of the worlde?  
What is hys name, or hys sonnes name?  
Canst thou tell? \* All þ wordes of God are  
pure & clene: for he is a shylde vnto all thē  
that put theyr trust in hym. † But thou no  
thyng therfore vnto hys wordes, lest he  
reproue the, and thou be founde as a lyar.

Two thynges I requyre of the, that  
thou wylt not denye me before I dye. Re-  
moue frō me vanite & lyes: geue me nother  
I iij pouerte

**Psal. xviij. c**  
**xviij. b**  
**& cxviij.**  
**† deu. iij. a**  
**and. xij. d**



Deut. viij. c  
and. xxi. e  
† Pro. v. a  
Job. xxi. b  
\* Ec. xxvii. a

B

### Proverbs.

pouerte, nor riches, onely graunt me a necessary lyuyng. \* Lest yf I be to ful, I denye the, and saye. † What fellowe is the Lorde? \* and lest I beynge constrained thowt pouerte, fall vnto stealynge and forswear the name of my God.

Accuse not a seruaunt vnto hys master, lest he speake euell of þ also and þ be hurte.

He that byngeth vpon an euell reporte vpon the generacion of hys father and mother, is not worthy to be commended.

The generacion that thynke them selues cleane, shal not be censed from theyr fylthynesse. There are people that haue a proude loke, and cast vp theyr eye lyddes. Thys peoples teth are swerdes, & wyth theyr chawbones they consume & deuoure the symple of the earth, and the pooze from amonge men.

Thys generacion (which is lyke an hore leche) hath two daughters: the one is called fetcher hyther: the other bynge hyther.

There be thre thynges that are neuer satisfied, and the fourth sayeth neuer hoo.

Pro. xvii. c

Pro. xxi. b  
Deu. xxvii. c

\* The hel, a womans wombe, and the earth hath neuer water ynough. As for fyre / it sayeth neuer hoo. \* Who so laugheth hys father to scorn, and setteth hys mothers commaundemente at naught: the rauens pycke out hys eyes in þ valley, and deuoured be he of the yonge Aegles.

Sapl. v. b

\* Ther be thre thynges to hye for me / & as for the fourth it passeth my knowlege.

The waye of an Aegle in the ayre, the waye

way of a serpente ouer the stone, the waye  
of a shyppe in the see, and the waye of a mā  
with a yonge woman. Suche is the waye  
also of a wife þ breaketh wedlocke, which  
wypeth hir mouth lyke as whan she hath  
eaten, and sayeth: As for me, I haue done  
no harme. Thowowe thre thynges þ earth  
is disquyeted, and the fourthe maye it not  
beare: Thowowe a scruaunte that beareth  
rule, thowowe a foole that hath the greates  
riches, thowowe an ydle huswif, & thowowe  
an handmayden that is helye to hyr may-  
stres. There be foure thynges in the earth  
the whiche are very lytle: but in wysdome  
they exceede the wyse: The \* Emmettes are  
but a weake people, yet gather they theyr  
meate together in the harvest:

The conyes are but a feble folke, yet  
make they theyr couches amonge the rocks:  
The greshoppers haue not a gyde, yet  
go they forth together by heapes: The spy-  
der labourerth with hir handes, and that in  
the kynges palace.

There be thre thynges that go sylly but  
the goynge of the fourthe is the goodlyest  
of all. A lyon whiche is kyng of beastes,  
and geueth place to no man: A cocke ready  
to fyghte: A ramme: And a kyng that go-  
eth forth with his people.

If thou be so foolyshe to magnyfie thy  
selfe, or meddest with any such thyng: then  
lape thy hande vpon thy mouth. Who so  
chyneth mylke, maketh butter: he þ roun-  
beth his nose, maketh it to blede: and he



Proverbs.  
that causeth wrath, byngeth forth stripes

The. xxxi. Chapter.

Wisdom warneth vs to beware of  
euell women, and describeth the con-  
uersacion, maner, and behauiour of an  
honeste married wyfe.

**A** These are the wordes of kynge La-  
muell, and þe lesson that his mother  
taught hym. My sonne, thou sonne  
of my body: O my deare beloued sone  
geue not ouer thy substance and mynde vn-  
to women, whiche are the destruction euen  
of kinges. O Lamuel geue kinges no wyne  
geue kinges and prynces no strong drinke  
lest they beynge dronke forget the lawe, and  
regarde not the cause of the poore, and of  
all suche as be in aduersitie. Geue stronge  
dryncke vnto suche as are condemned vnto  
death, and wyne vnto those that mourne:  
that they may dryncke it, and forget theyr  
mysery and aduersitie. Be thou an aduo-  
cate and stande in iudgement thy selfe, to  
speake for all suche as be domme and suc-  
courles. With thy mouth defende þe thyng  
that is laufull and ryght, and the cause of  
the poore and helpelesse.

**B** Who so fyndeth an honest saythful wo-  
man she is more worth then pearles. The  
harte of hir husbände may safely truste in  
her, so that he shal haue no nede of spoyles.  
She wyll do hym good and not euell  
all the dayes of hyr lyfe. She occupieth  
wol

The. xxi. Chapter. fol. xxxviii.

Woll and flaxe, and laboureth gladly with  
hyr handes. She is lyke a marchauntes  
shyppe, that byngeth hyr bytrayles from  
farre. She is byn the nyght season, to pro  
uyde meate for hyr housholde, and fode for  
hyr maydens. She consydereth lande and  
byeth it, and with the frute of hyr handes  
she planteth a vyneparde. She gyrdeth hir  
loynes wth strengthe, and courageth hyr  
armes. And if she perceyue that hyr hous  
wifery doth good, hir candle goeth not out  
by nyghte. She layeth hyr fyngers to the  
spynle, and hyr hande taketh holde of the  
rocke.

She openeth hir hāde to the poore: Yea  
she stretcheth forth hyr handes to suche as  
haue nede. She feareth not that the coude  
of wynter shall hurte hir house, for all hyr  
housholde folkes are double clothed. She  
maketh hyr selfe fayne ornamētes, hyr clo  
thyng is whyte sylke and purple. Hyr hus  
bande is muche set by in the gates, whan  
he sytteth amonge the rulers of the lande.  
She maketh cloothe of sylke and selleth  
it, and deliuereth a gyde vnto the mar  
chaunte.

Strength and honoure is hyr clothynge,  
and in the latter daye she shal reioyce. She  
openeth hyr mouthe wth wysedome, and  
in hyr tunge is the lawe of grace. She lo  
keth well to the wayes of hyr housholde,  
and eateth not hyr breade wth pōlenesse.  
Hyr chyldren aryse and call her blessed,  
and hyr husbāde maketh muche of her.

Many



**Proverbs.**

Many daughters there be that gather ry:  
ches together, but thou goest aboue them  
all. As for fauour, it is deceatfull, & bewty  
is a vayne thyng: but a woman that fea:  
reth  $\text{\textcircled{L}}$ orde, she is wo:thy to be pray:  
sed. Geue her of the frute of hy:  
handes, and let hy: owne  
wo:k es prayse her  
in the gates.

**The ende of the proverbes  
of Salomon.**

**ECCLESIASTES.**

These are the wordes of the preacher,  
the sonne of David, kynge  
of Ierusalem.  
The fyrste Chapter.

**A**ll thynges (if a man consyder them  
well) are but vanyte. Neuerthelesse a  
monge them all there is nothyng wea:  
ker and moze vnytedfaste, then man  
hymselfe.

**Eccle. xij. b.**

**A**l is but vanite (saith the preacher)  
\*all is but playne vanyte. For what  
els hathe a man of all the labour  
that he taketh vnder the sonne?

One generacion passeth away, another  
commeth, but the earth abydeth still. The  
sonne aryseth the sonne goeth downe, and  
returneth to hys place, that he maye there  
ryse bp agayne. The wynde goeth toward  
the south, & fetcheth hys compasse aboute  
vnto

unto the North and so turneth into hym  
 selfe agayne. \* All floudes runne into the **Job. xliij. d**  
 see, and yet the see is not fylled: for loke vn  
 to what place þ waters runne, thence they  
 come agayne.

All thynges are so harde, that no man **B**  
 can expresse the. \* The eye is not satisfied **Isa. lvi. c**  
 with syght, the eare is not filled with hea- **Ecc. xliij. a.**  
 ryng. † The thinge that hath ben cometh **Ecc. iij. b.**  
 to passe agayne: and the thyng that hath  
 bene done, is done agayne, there is no new  
 thyng vnder the sonne. Is ther any thing  
 wherof it mape be sayde: lo, this is newe?  
 For it was longe ago in the tymes that  
 haue bene befoze vs. The thyng that is  
 past, is out of remembraunce: Euen so the thin  
 ges that are for to come, shall nomore be  
 thought vpon among the that come after.

I my selfe the preacher, beyng kynge of  
 Israel and Jerusalem, applyed my mynde  
 to seke out and searche for the knowledge  
 of all thynges that are done vnder heauen  
 Suche trauayle and labour hath God ge  
 uen vnto the chyliden of men, to exerceyse  
 them selues therein.

Thus I haue considered all the thyng: **C**  
 ges that come to passe vnder the sone, and  
 lo, they are all but vanite and vexacion of  
 mynd. The croked can not be made straight  
 and the fautes can not be nombred.

I comuned with myne owne harte say-  
 eng: \* Lo I am come to a great estate, and **iii. Re. iij. d.**  
 haue gotten more wysdome, then all they **and. iij. c**  
 that haue bene befoze me in Jerusalem.

Yee



## Ecclesiastes

Yee my harte had greate experience of wysdome and knowledge, for there vnto I applyed my mynde: þ I myght knowe what were wysdome and vnderstandyng, what were erroure and foolyshe nesse. And I perceyued that thys also was but vberacion of mynde: for where muche wysdome is, there is also greate trouaple and disquietnesse: & the moze knowledge a man hath the moze is hys care.

### The.ij. Chapter.

**I**n this Chapter (and in the other also) he maketh ofte times mencion of the wordes and conuersacion of the vngodly: that by thys meanes he maye the better cause men to despyse all creatures in respecte of the only euerlastyng God.

**A**then sayd I thus in my hart: Now go to, I wyl take myne ease and haue good dayes. But lo, that was vanite also: in so muche that I sayd vnto laughter: thou arte mad, & to my: th: what doest thou?

So I thought in my hart, to withd: a w my fleshe from wyne, to applye my mynde vnto wysdome, and to comp: chende foolysshnes, vntyll the tyme that (amonge all the thynges whych are vnder the sonne) I myght se what were beste for men to do, so longe as they lyue vnder heauen.

1ij. Reg. 1ij.

1ij. v. vi. vij

\* I made gorgeous fayre workes. I buylded me houses, and planted bynes: parden: I made me orchardes and gardens of pleasure, and planted trees in them of  
all

all maner frutes. I made poles of water,  
to water the grene and frutful trees with  
all. \* I bought seruauntes and maydens,  
and had a greate houtholde. As for cattell  
and shepe, I had moze substaunce of them,  
then all they that were befoze me in Ieru:  
salem. I gathered syluer and golde toge:  
ther, even a treasure of kynges & landes

ij. re. iiii. s.

I prouyded me syngers and women  
whyche coulde playe on instrumentes, to  
make men myzthe and pastyme. I gat me  
dynccking cuppes also & glasses: (finally)  
I was greater and moze in wo:thyp/then  
all my pzedecessours in Ierusalem: For  
wysedome remayned with me: & loke what  
so euer myne eyes despyed, I let them haue  
it, and wherin so euer myne harte delpted  
o: hadde any pleasure, I with helde it not  
from it

15

Thus my harte reioyced in all that I  
dyd, and thys I toke for the porcyon of all  
my trauaile

But whan I consydered all the wo:  
kes that my handes hadde wroughte, and  
all the labours that I had taken therein:  
loo, all was but vanitie and vexacion of  
mynde / and nothyng of any value vnder  
the Sonne

Then turned I me to consyder wyses:  
dome, erreure and foolyshe nesse (for what  
is he amonge men, that myght be compa:  
red to me the kyng in suche wo:kes?) and  
I sawe that wysedome excelleth foolyshe:  
nesse, as farre as lyght dothe darckenesse:

For



### **Ecclesiastes**

**F**or a wyse man beareth his eyes about  
in hys heade, but þe foole goeth in the dar-  
kenesse. I perceyued also that they bothe  
had one ende.

Then thought I in my mynde: if it hap-  
pen vnto þe foole as it doth vnto me, what  
nederth me thā to labour for wysdome? So  
I confessed within my harte, that thys al-  
so was but vanytie.

**C** For the wyse are euer as lytle in remem-  
braunce as the foolyshe, and all the dayes  
for to come shalbe forgotten: yee the wyse  
man dyeth as well as the foole.

Thus beganne I to be wery of my lyfe  
in so muche that I coulde awaye with no-  
thyng that is done vnder the sonne, for al  
was but vanyte and veracion of mynde:  
yee I was wery of all my labour, whyche  
I had takē vnder þe sonne because I shuld  
be fayne to leaue them vnto another man,  
that cometh after me: for who knoweth,  
whether he shalbe a wyse man or a foole?  
And yet shal he be lord ouer al my labour,  
whyche I wyth suche wysdome haue takē  
vnder the sone. Is not this a vayne thing?

**D** So I turned me to refrayne my mynde  
from all suche trauaile, as I toke vnder  
the Sonne: for so muche as a man shulde  
weery hymselfe wyth wysdome / wyth un-  
derstandynge and oportunitie, and yet be  
fayne to leaue hys labour's vnto another,  
that neuer sweeth for them. Thys is also a  
vayne thyng and a greate mysery.

**F**or

For what getteth a mā of al the labour and trauaple of hys mynde, that he taketh vnder the Sunne, but heynesse, sorowe, & disquietnes all the dayes of hys lyfe? in so much that hys hert can not rest in y nyght. Is not thys also a vayne thyng?

Is it not better then for a man to eate and drynke, and his soule to be mery in his labour? Yea I sawe that thys also was a gyfte of God. \* For who maye eate, and drynke, or bryng any thynge to passe without hym? And why? he geueth vnto man, what it pleaseth hym / whpyther it be wysedome, vnderstandynge, or gladnes. 1. Tim. liij

But vnto the spinner he geueth weerynesse and sorowe, that he may gather and heape together the thyng, that afterward shalbe geuen vnto hym, whome it pleaseth God. Thys is now a vayne thyng, yea a very disquietnesse and vexacion of mynde.

## The.iii. Chapter.

Every thyng hath a tyme. There is no thyng, but God hath put tediousnes and trauaple in it, to exercyse men wythall.

Whatsoever a mā enioyeth of hys labour the same is a gyfte of God, geuen to the entent that man shulde feare hym.

Every thyng hath a tyme, yea al that is vnder the heauen / hath his conuenient season. \* Ther is a tyme to be borne / and a tyme to dye: There is a tyme to plante, and a tyme to plucke vp the thyng that is planted: A tyme to slaye, and a tyme to make whole: A tyme to breake  
f i downe



**Ecclesiastes.**

downe, and a tyme to buylde vp: a tyme to wepe, and a tyme to laughe: A tyme to mourne, and a tyme to daunse: A tyme to cast away stones, & a tyme to gather stones together: A tyme to embrace / and a tyme to retrayne fro embrazynge: A tyme to wyne and a tyme to lese: A tyme to spare & a tyme to spende: A tyme to cut in peces, & a tyme to sowe together: \* A tyme to kepe silence, and a tyme to speake: A tyme to loue, and a tyme to hate: A tyme of warre, and a tyme of peace.

**Eccle. x. a**

**B** What hath a man els (that doeth any thyng) but weerynesse & labour? For as touchynge þe trauaile & carefulnesse which God hath geuen vnto men, I se þe he hath geuen it them, \* to be exercised in it.

**Den. viii. a**  
**Jaco. i. a**

All thys hath he ordeyned maruelous goodly, to euery thyng hys due tyme.

He hath planted ignoraunce also in the hertes of men, that they shulde not fynde out the grounde of hys workes, whych he doth from the begynnynge to the ende.

So I perceyued that in these thynges there is nothyng better for a man, then to be mery and do well so longe as he lyueth. For al that a mā eateth and drynketh, yea what so euer a man enioyeth of all hys labour, the same is a gyfte of God.

I cōsidered also that what so euer God doth, it continueth for euer, and that no thyng can be put vnto it nor taken from it: and that God doeth it to the intent that men shulde feare hym.

**Th**

\* The chynge that hath ben, is nowe: Eccles. i. a  
and þe chynge that is for to come, hath ben  
afore tyme: for God restoreth agayne the  
chynge that was past.

Moreover, I sawe vnder the Sunne, &  
vngodlynelle in the seade of iudgement, &  
iniquite in seade of ryghteousnesse.

The thought I in my mynde: God shal  
seperate the ryghteous from the vngodly,  
and then shalbe the tyme and iudgemente  
of all counsels and workes.

\* I communed wpth myne owne herte psal. xlvij. a  
also concernynge the chyl dren of men: how Eccle. ij. b  
God hath chosen them, and yet letteth the  
appear, as though they were beastes: for it  
happeneth vnto me as it doth vnto bestes:  
and as þe one dyeth, so dyeth the other: yea  
they haue both one maner of byeth, so that  
(in thys) a mā hath no preeminence aboue  
a beast, but all are subdued vnto vanite.  
They go all vnto one place, for as they be  
all of duste, so shall they al turne vnto dust  
agayne,

\* Who knoweth the sprete of mā that Eccles. xij. b  
goeth vpwarde, and the byeth of the beast Sapi. ij. a  
that goeth downe into the earth?

Wherfore I perceyue, that ther is no:  
chynge better for a man, then to be ioyfull  
in his labour: for that is his porcion. But  
who wyl bynge him to se the chynge that  
shall come after hym.

A consideration of dyuerse thinges. Ther  
is nothynge so excellent & hye, but yf it do  
If y not



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not the due tye and offyce where vnto it is  
ordayned, it shalbe brought lowe.

Abac. i. a  
Eccles. v. a

**S**o I turned me / and considered al  
the\* violent wronge that is done  
vnder the Sunne: and beholde, the  
teares of suche as were oppressed,  
and there was no mā to comfote them, or  
that wolde deliuer and defende them fro  
the violence of theyr oppressours.

Wherfore I iudged those that are dead  
to be moze happy then suche that be alque:  
yea hym that is yet vnborne to be better at  
ease then they bothe, because he seyth not  
the myserable workes that are done vnder  
the Sunne.

Agayne, I sawe that all trauayle and  
diligence of labour was hated of euery  
man. This is also a vayne thyng, and a  
betrayson of mynde.

**B** The foole foldeth hys handes together  
and catcheth vp hys owne fleche. One hande  
full (sayeth he) is better wyth rest / then both  
the handes full wyth labour and trauayle.

Moreover I turned me, and behold, yet  
another vanite vnder the Sunne. Ther is  
one man, no moze but hym selfe alone, ha-  
uyng nother chyld nor brother: yet is ther  
no ende of hys carefull trauayle, hys eyes  
can not be satisfyed wyth ryches / yet doth  
he not remember hym selfe, (and say:) For  
whom do I take such trauayle? For whose  
pleasure do I thus consume away my lyfe?  
This is also a vayne & myserable thyng.

Therfore two are better then one, for  
they

they maye well enioye the profyte of theyr labour. Yf any of them fall, his companie helpeth hym vp agayne.

But wo is hym that is allone, for yf he fall, he hath not another to helpe hym vp.

Agayne, when two slepe together they are warme: but howe can a body be warme alone? One may be overcome, but two may make resstaunce. A thye folde cable is not lightly broken.

A pooze chylde beyng wyle, is better the an olde kynge, that doteth and can not beware in tyme to come.

\* Some one cometh out of prison and is made a kynge: and another that whiche is borne in the kynngdome cometh vnto povertie. And I perceyued that all men lyving vnder the Sunne, go wyth þe seconde chylde that cometh vp in the steade of the other. As for the people that haue ben before him and that come after hym, they are innumerable: yet is not theyr ioye the greater thowowe hym. This is also a vayne thyng & a veracioun of mynde.

When thou comest into the house of God, \* kepe thy foote and drawe nye, that thou mayest heare: that is better then the offeringe of fooles / for they knowe not what euill they do.

The. v. chapter.

Agaynst foolyshe & temerarious howes. Let no man maruaile that so muche euill is done, for the wycked are many. Agaynst the ryche and agaynst ryches.

Gen. xli. b

i. Re. xvi. c.

iii. Re. xii. c

iii. Para.

xxiii. c

liij. re. xlv. a

i. Re. xv. a.



**Ecclesiastes.**

**A** **N**ot hasty w<sup>th</sup> thy mouth and let not thyne herte speake any thyng rashly befoze God. For god is in heuē and thou vpon earth, therfoze let thy wordes be fewe.

For where muche carefulnesse is, there are many dreames: and where many wordes are, there men maye heare foolcs.

Deu. xxiij. d  
Baru. viij. e

\* Yf thou make a vowe vnto God, be not slacke to perfourme it. As for fooly the bowes, he hath no pleasure in them. Yf thou promyse any thyng, paye it: for better it is that thou make no vowe, the than that thou shuldest promyse, and not paye.

Pagninus  
legit: Et ne  
dicas ante  
angelum q  
erro: sit vo  
lucce.

Use not thy mouth to cause thy flesh for to synne, that thou saye not befoze the angel: my foolpshnes is in the faute. For then God wyll be angrey at thy voyce and destroye all the workes of thyne handes.

And why? where as are many dreames & many wordes, there are also dyuers vanities: but loke that thou feare God.

Eccles. iij. a

\* Yf thou seyst þ poore to be oppressed & wrongeously dealt w<sup>th</sup> al, so that our equite and the ryght of the law is wasted in the lande: maruayl not thou at such iudgemēt for one great man kepeth touch w<sup>th</sup> another, and the myghtye helpe them selues together. The whole lande also w<sup>th</sup> the felde and all that is therein, is in subiection and bondage vnto the kynge.

**B** He that loueth money wyll neuer be satysfied w<sup>th</sup> money: and who so delyteth in ryches, shall haue no profyte therof.

Is not thys also a wayne thynne? Where  
as many ryches are: there are many also þ  
spende the away. And what pleasure moze  
hath he that possesseth them, sauyng that  
he maye loke vpon them with hys eyes?

A labourynge man slepeth swete,pe,  
whpyther it be lytle or much that he eateth  
\* but the abundaunce of the ryche wyl not  
suffre hym to slepe.

Job. xx. c

Yet is there a soze plage, whpych I haue  
sene vnder the Sūne (namely) ryches kept  
to the hurte of hym that hath them in pos-  
session. \* For oft tymes they perpythe wpyth  
hys great mysery and trouble: & yf he haue  
a chyldre / it getteth nothynge. Lyke as he  
came naked out of hys mothers wombe, so  
goeth he thpyther agayne, and carryeth no-  
thynge awaye wpyth hym of all hys labour  
Thys is a myserable plage, that he shall  
go awaye euen as he came. What helpeth  
it hym then, that he hath laboured in the  
wynde? All the dayes of hys lyfe also muste  
he eat in the darke, wpyth great carefules  
speaknes and sorowe.

Job. i. c

C

\* Therfore me thynketh it a better and  
a sayzer thynge a man to eate and drynke,  
and to be refreshed of al hys labour, þ he ta-  
keth vnder þ Sūne al the dayes of his lyfe,  
whych god geueth hi: for this is his porciō  
For vnto whō so euer God geueth ry-  
ches, goodes and power, he geueth it hym  
to enioye it, to take it for hys porcion, and  
to be refreshed of hys labour: thys is now  
þ gyft of God. For he thynketh not muche

Eccles. ii. d

¶ iij howe



**Ecclesiastes.**

howe longe he shall lyue, for so muche as  
God fylleth hys herte wth gladnesse.

**The. vi. Chapter.**

**A**gainst those ryche men that darre not  
enioye theyr ryches: howe madde and foo:  
lyshe they be.

**A** Her is yet a plage vnder y<sup>e</sup> Sunne, &  
it is a general thynge amonge men:  
when God geueth a mā ryches: gos  
des and honoure, so that he wan  
teth nothynge of all that hys herte can de  
syre: and yet God gyueth hym no leue to  
enioye the same, but another man spen  
deth them.

This is a vayne thynge and a mysera  
ble plage. Yf a mā beget an hūdzeth childre  
& lyue many yeres, so that hys dayes are  
many in nombze / & yet can not enioye hys  
good, nother be buryed: as for hym, I saye  
that an vntymelye byrthe is better then  
he. For he cometh to noughte, and goeth  
hys waye into darkenesse, and hys name  
is forgotten. Moreouer, he seyth not the  
Sunne, & knoweth of no rest norther here  
nor there. Yea though he lyued two thou  
sande yeres, yet hath he no good lyfe.

**B** Come not all to one place?

All the labour that a man taketh, is  
for hym selfe, and yet hys desyre is neuer  
fylled after hys mynde. For what hath the  
wyse more the y<sup>e</sup> foole? What helpeth it y<sup>e</sup>  
pooze, that he knoweth to walke before y<sup>e</sup>  
lyupnge? The syghte of the eyes is better,  
then that the soule shuld so departe away.

**Howe**

Howe be it, this is also a bayne thing and  
a disquietnelle of mynde

What is moze excellent then man? yet  
can he not in the lawe get þ victoꝝ of him  
that is myghter then he.

A bayne thyng is it to caste out many  
wordes; but what hath a man els?

## The. vii. Chapter.

No man knoweth what is to come.  
Howe woꝛthy a thyng it is to haue a  
good name. The profyte of wysdome.

**I**f who knoweth what is good for  
man lyuynge, in the dayes of hys  
bayne lyfe, which is but a shadowe?

Or, who wyll tell a man, what shal  
happen after hym vnder the sonne

\* A good name is moze woꝛthe then a  
pꝛecpouse opntment, and the day of death  
is better then the daye of byꝛthe. Pro. xxv. a  
Ecc. i. a.

It is better to go into an house of mour-  
nyng, then in to a banketyng house. For  
there is the ende of all men, and he that is  
lyuynge taketh it to harte.

It is better to be soꝝ then to laughe  
for whan the countenaunce is heuy, the  
harte is ioyfull.

The harte of the wyse is in the mour-  
nyng house, but the harte of the foolys is  
in þ house of myꝛthe. \* It is better to geue  
care to the chastenynge of a wyse man, then  
to here the songe of foolles. For the laugh-  
pynge of foolles is lyke the crackynge of thoz-  
nes burnynge vnder a pette. And that is  
but a bayne thyng.



## **Ecclesiastes**

**Is** Who so doth wronge, maketh a wyse  
man to go out of his wytte, and destroyeth  
a gentle harte.

The ende of a thyng is better then  
the begynnynge.

**Mat. vi. c.** The patient of spete is better then the  
hye mynded.

\* Be not haistely angrye in thy mynde:  
for wrath resteth in the bosome of a fooler.

Saye not thou: What is the cause that  
the dayes of the olde tyme were better,  
then they that be nowe: for that were no  
wyse question.

Wysedome is better then ryches, yee  
muche more worth then the eye syght.

For wysedome defendeth as well as  
mony, and the excellent knowledge and  
wysedome gyueth lyfe vnto him that hath  
it in possession.

Consyder the worke of God, howe that  
no man can make þy thyng straght whiche  
he maketh croked.

Vse well the tyme of prosperite, and re-  
membere the tyme of mysfortune: for God  
maketh the one by the other, so that a man  
can fynde nothyng els.

**C** These two thynges also haue I con-  
sydered in the tyme of vanpte: that the iust  
man perissheth for hys ryghteousnesse  
sake / and the vngodly lyueth in hys wyck-  
ednesse.

**Rom. xi. c.**

\* Therfore be thou nother to ryghte-  
ouse nor ouerwyse, that thou perishe not:  
be nother to vnyghteous also nor to fool-  
lysh

lyste, 'este thou dpe befoze the tyme.

It is good for the to take holde of this and not to let that go out of thy hande. For he that feareth God, shall escape them all.

\* Wylsedom geueth moze corage vnto the wyle, then ten myghty men of the cytie \* for there is not one iust vpon earth, that doth good and synneth not.

Take not hede vnto euery worde that is spoken, lest thou heare thy seruant curse the: for thynne owne harte knoweth, that thou thy selfe also haue oft tymes spoken euell by other men.

All these thynges haue I proued because of wylsedom: \* for I thought to be wyle, but she went farther fro me then she was befoze: yee and so depe that I myghte not reache vnto her.

I applyed my mynde also vnto knowledge and to seke out scyence, wylsedom and vnderstandynge: to knowe the foolyshe nesse of the vngodly, and the erreure of do tynge foolis. \* And I founde that a woman is bytterer then deathe: for she is a very angle, hyr harte is a net, and hyr handes are cheynes. Who so pleaseth God, shall escape from her, but the spinner wyll be taken with her.

Behold (sayeth the preacher) this haue I diligently searched out and proued, that I might come by knowledge: which as yet I seke and fynde it not. Amonge a thousande men I haue founde one, but not one woman amonge all.

i. Re. xx. c.

Eccli. vii. a  
ij. Bar. vi. f.  
Luce. xviij. a

Job. xxxij. d

D

1910. vii. c.



**Ecclesiastes.**

To, this only haue I founde\* that God made man iust and ryght, but they seeke diuerse subtilties, where as no man hath wysedome and vnderstandyng, to geue an swere there vnto

**The. viij. Chapter.**

**O**f the obedience which men owe vnto God and to theyr heades. The longe sufferance of God is not to be despyed It is not possible for any man, to comprehend the workes þe in the world.

**W**ysedome\* maketh a mans face to shyne, but malice putteth it out of fauoure.

Kepe the kynges commaundement (I warne the) and the othe that thou hast made to God

Be not hasty to go out of hys syght, and let thou continue in no euell thyng: for what so euer it pleaseth him that doth he.

Lyke as when a kyng geueth a charge, his commaundement is myghty: Euen so \* who may say vnto him: what wilt thou?

**Job. ix. 6**

**Leu. xvij. 10**

\* Who so kepeth the commaundement shall fele no harme: but a wise mans harte discerneth tyme & maner: for every thyng wyl haue oportunitie, and iudgement, and this is the thyng that maketh men ful of carefulnesse and sorowe

And why? a man knoweth not what is for to come. for who wyl tell it him? Nor ther is there anye man that hath power ouer the sprete, to kepe syl the sprete, nor to haue any power in the tyme of death: It

The. viij. Chapter. Fol. clviij.

Is not he also that can make an ende of the  
battayll, nother may vngodlynesse deliuer  
hym that medleth withall

All these thynges haue I consydered,  
and applyed my mynde vnto euery worke  
that is vnder y sonne: howe one man hath  
lordship vpon another, to his owne harme  
for I haue ofte sene y vngodly brought  
to theyr graues, and fallen downe frome  
the hye and glorious place: in so much that  
they were forgotten in the cytie, where  
they were had in so hyghe and great repu-  
tacion. This is also a bayne thyng.

Because nowe that euell workes are  
not haistely punished, the harte of man ge-  
ueth hymselfe ouer vnto wyckednesse. But  
though an euil person offendeth an hundreth  
times, and haue a longe lyfe: yet am I sure  
that it shal go wel with them y feare God  
because they haue him before theyr eyes

Agayne, as for the vngodly it shal not  
be well with him, nother shal he prolonge  
hys dayes but euen as a shadowe, so shal  
he be that feareth not God

Yet is there a vanite vpon earth: There  
be iuste men, vnto whom it happeneth, as  
though they had the workes of y vngodly

Agayne there be vngodly with whom  
it goeth as though they had the workes of  
the ryghteous. Thys my thynte also a  
bayne thyng

Wherefore I comende gladnesse, because  
a man hath no better thyng vnder the  
sonne, then to eate and dryncke, and to be  
merc

B

Isa. xxxviii

C



**Ecclesiastes.**

mery: for that shall he haue of hys labour  
all the dayes of hys lyfe whiche God ge-  
ueth hym vnder the Sunne.

Whan I applyed my mynde to learne  
wysedome and to knowe the trauaile that  
is in the worlde (and that of suche a fa-  
shon that I suffred not myne eyes to slepe ether  
daye or nyght) I vnderstode of al the wo-  
rkes of God, that it is not possible for a mā  
to attayne vnto the workes, that are done  
vnder the sunne, and though he bestowe  
his labour to seke them out, yet can he not  
reache vnto them: yee though a wyse man  
wolde vndertake to knowe the, yet myght  
he not fynde them.

**The. ix. Chapter.**

**A**lke thynges happen vnto all men: ther-  
fore with myght and thankfulness shuld  
men enioye the gyftes of God. Wysedom  
passeth all thynges.

**A**l these thynges purposed I in  
my mynde to seke out. The ryghte-  
ous and wyse: yee and their workes  
also are in the handes of God, & there  
is no man that knoweth ether the loue or  
hate of the thyng that he hath before him.

**Job. ix. c**

It happeneth vnto one as vnto ano-  
ther: \* It goeth wth the ryghteous as  
wth the vngodly: wth the good & cleane  
as wth the vncleane: with him that offer-  
eth as with him that offereth not: lyke as  
it goeth with the vertuous, so goeth it also  
with the synner: As it happeneth vnto the  
perjured, so happeneth it also vnto hym  
that

that is afraid to be forsworne.

Amonge all thinges that come to passe vnder the sunne, this is a myserie, that it happeneth vnto all alpe.

This is the cause also that the hartes of men are ful of wickednesse, and mad foolishnes is in theyr hartes as long as they lyue, vntill they dye.

And why? as long as a man lyueth, he is careles: for a quicke dogge (saye they) is better then a deade Lyon: for they that be lyuyng, knowe that they shal dye: but they that be dead, knowe nothyng, nother deserue they any more.

For theyr memorial is forgotten, so that they be nother loued, hated nor enuyed: nother haue they any more parte in þe worlde in all that is done vnder the sunne.

So thou thy way then / eate thy breade with ioye, and drynke thy wyne with gladnesse for thy workes please God.

Let thy garmentes be alwaye whyte,  
\* And let thy heade wante no opyntment.

\* Use thy selfe to lyue ioyfully with thy wyfe / whom thou louest, all the dayes of thy life (which is but vayne) that god hath geuen the vnder the sunne, al the dayes of thy vanyte: for that is thy porcion in this lyfe, of all labour and trauayle that thou takest vnder the sunne.

What so euer thou takest in hande to do, þe do w<sup>th</sup> all thy power: for among the deade (where as thou goest vnto) there is nother worke, counsell, knowlege, nor wisdom.

So

Mat. vi. b.  
19:0. b. c



## **Ecclesiastes**

So I turned me vnto other thynges vnder the sunne, and I sawe, that in runnyng it helpeth not to be swyfte: in battayl it helpeth not to be stronge: to fedynge, it helpeth not to be wysse: to riches, it helpeth not to be subtyl: to be had in fauour, it helpeth not to be conynge: but that all lyeth in tyme and fortune.

**Luce. xxi. d**

\* For a man knoweth not his tyme, but lyke as the fysh are taken with the angle, and as the byrdes are catched with þe snare: Euen so are men takē in the perillous tyme whan it commeth sodenly vpon them

**D**

Thys wysedome haue I sene also vnder the sunne / and me thought it a greate thyng. There was a lytle cytie, and a fewe men within it: so there came a greate kyng and beseged it, and made great bulwarkes agaynst it. And in þe cytie there was folde a poze man (but he was wyse) which with his wysedome deliuered the cytie: yet was there no body, that had any respecte vnto suche a symple man. Then sayde I: \* wysedome is better then strength. Neuertheles \* a symple mans wysedome is despyssed, and his wordes are not herde

**Sapt. vi. a**

**ij. Re. xxiij. c**

**ij. Re. xxiij. e**

A wyse mans counsell that is folowed in sylvence, is farre aboue the cryenge of a capytayne amonge fooles. For \* wysedome is better then harnesse: but one vnythysse alone destroyeth muche good.

**The. x. Chapter.**

**Many and wyse sentences.**

**Deade**

**D**ead flies that corrupte sweete opnt: ment, and make it to sinke, are som chynge moze worth then the wple dome and honoure of a foole.

A wple mans harte is vpon the ryght hande, but a fooles harte is vpon the lefte.

A dorynge foole thynketh, that every man doth as foolysly as himselfe.

\* If a pynce be geuen the to beare rule, be not negligent the in thine offyce: for so shal great wyckednesse be put downe, as it were with a medecyne.

Rom. xij. b.

Another plage is there whiche I haue sene vnder the sunne, namely the ignorance that is commonly amonge pynces: in that a foole sytteth in great dignite, and p rych are set downe beneth: I se seruautes ryde vpon horsles, and pynces goyng vpo theyr fete as it were seruautes.

\* But he that dyggeth vp a pyt shal fall there in himselfe: and who so breaketh downe the hedge, a serpente shal bite him.

Pro. xxi. c  
eccli. xxiij. e

Who so remoueth stones, shal haue trauayl withal: and he that heweth wood, shal be hurte therwith.

When an yron is blunte, and the poynt not sharpened, it must be whetted agayne, and that with myght: Even so dothe wpl dome followe diligence.

A babler of hys tunge is no better, the a serpente that syngeth without hysynge.

The wordes out of a wple mans mouth are gracyous, but the lypyes of a foole wpl destroye himselfe.



## **Ecclesiastes.**

The begynnyng of hys callyng is foolyshnesse, and the laste worde of his mouth is greate madnesse.

A foole is so full of wordes, that a man can not tell what ende he wyl make: who wyl then warne him to make a conclusion?

The labour of the foolyche is greuous vnto them, whyle they knowe not how to go into the cytie.

**E**  
**pro. xxviii. b**

\* Mo be vnto the (O thou realme and lande) whose kynge is but a chylde & whose prynces are early at theyr bankettes. But wel is the (O thou realme and land) whose kynge is come of noblenesse, and whose prynces eate in due season, for strenght, and not for luste.

Thowowe slouthfulnesse the balkes fall downe, and thowowe ydle handes it rayneth in at the house.

**psa. cii. b**

Meate maketh men to laugh, & wyne maketh them mery: but vnto money are all thynges obediende.

Wylle the kynge no enyl in thy thoughte and speake no hurt of þe cyche in thy preyng chambze: for a byrde of the ayre shall betraye thy voyce, and with her fethers shall she bewraye thy wordes.

## **The. xi. Chapter.**

Many wyse & profitable sentences, well worthy to be considered of euery man.

**A**

**S**

Ende thy bytayles ouer þe waters, and so shalte thou fynde them after many yeares. Geue it away among seven, or eyght, for thou knowest not

not what mysery shall come vpon earth.

Whan the cloudes are full, they poure out rayne vpon the earth.

And whan the tree falleth, (whether it be towarde the southe or northe) in what place so euer it fall, there it lyeth.

He that regardeth the wynde, shall not sowe: and he that hath respect vnto the cloudes, shall not reape.

Howe lyke as thou knowest not the way of the wynde, nor howe the bones are fylled in a mothers wombe: Euen so thou knowest not the woꝝkes of God, which is the woꝝkemaister of all.

Cease not then therfoꝛe with thy hand: Bides to sowe thy seede, whether it be in the moꝛnyng or in the euenyng: foꝛ þu knowest not whether thys or that shall prosper, and if they both take, it is the better.

The lyghte is swete, and a pleasaunte thyng is it foꝛ the eyes to loke vpon the Sunne.

If a man lyue many yeaꝛes and be glad in them all, let him remembre the dayes of darckenesse, which shall be many: and whā they come, all thynges shalbe but vanitie.

Be glad then (O thou yonge man) in thy yowth, and let thyne herte be mery in thy yonge dayes: followe the wayes of thyne owne harte, and the lust of thyne eyes: but be thou sure, that God shall brynge the in to iudgemente foꝛ all these thynges.



## Ecclesiastes

**I**n this chapter the preacher sheweth  
hys whole meanynge, as though he wolde  
saye: As for al þe thynges that be vnder the  
Sunne (wherof I haue spokē) I haue con-  
sidered them and proued them metely wel  
by experience. And this is the conclusion,  
that there is nothyng stedfast and durable  
but God hym selfe, whome men ought to  
feare, and to haue hys commaundementes  
before theyr eyes euē from theyr yowth vp.

**A** **R**emoue away displeasure oute of thy  
herre, & remoue euil from thy body:  
for chyldehode & yowth is but vanite

Remember thy maker in thy yowth  
or euer the dayes of aduersite come, & per  
the yeaeres drawe nye, whē thou shalt say:  
I haue no pleasure in this: before þe Sunne,  
the lyght, the Moone & the starres be dar-  
kened, and of the cloudes turne agayne af-  
ter the rapne: whē the keepers of the house  
shall tremble, and whē the stronge mē shall  
bowe them selues: when the myllers shalbe  
styll because they be so fewe, and when the  
syght of the wyndowes shall waxe dymme  
**B** when the doores in the stretes shalbe shure,  
and when the voyce of the myller shall be  
layed downe: when mē shall ryle vp at the  
voyce of the byrde, and when al the dought-  
ters of musycke shalbe brought lowe: whē  
men shall feare in the hygh places, and be  
afrayed in the stretes: when the almonde tre  
shalbe despyled, the gresshopper bozne out:  
and when great pouertie shall breake in:  
when man goeth to hys longe home, and  
the

**The. xij. Chapter. Fol. li.**

the mourners go aboute the stretes. Or euer the spluer lace be taken awape, and per the golden bande be broken: Yer the pot be broken at the well, and the well vpon the cesterne: Yer duste be turned agayne vnto earth from whēce it came, & per the spere returne vnto God, whych he gaue it. † All is but vanite (sayeth the preacher) all is but playne vanite.

**Eccle. iij. c  
eccles. i. a**

The same preacher was not wyse alone but taught the people knowledge also: he gaue good hede, sought oute the grounde, and set forth many parables.

Hys diligence was to fynde out acceptable wordes of truth. \* For the wordes of the wyse are lyke prickes & nayles & go thowrowe, wherewith men are kept together: for they are geuen of one shepherde onely.

**Heb. e. iij. c**

Therfore beware (my sonne) that aboue these thou make the not many and innumerable bokes, nor take dyuers doctrines in hande, to weery thy body wythall.

Let vs heare the conclusion of all thynges: feare God, kepe hys commaundementes, for that toucheth all men: \* For God shal iudge al woikes and secrete thynges, whether they be good or euell

**Apoc. ij. d**

**The ende of Ecclesiastes, called  
the Preacher.**

**The booke of Wylsedome.**

**The fyrst Chapter.**

**An exhortacion for Iudges, and rulers  
B ij to**



### Sapientia.

to loue wylsedome. The spzete of wylsedome hateth falshed, dissimulacion, & ypocrisie, rebuketh vnrpghteousnes and abhorreth wycked doers.

Some reade  
rpghteous-  
nesse.

h. Par. xv. a



Set your affectis vpon \* wylse dome, ye that be Judges of þ earth. Haue a good opiniõ of the Lorde and seke hym in the synghenes of herte. \* For he wyl be founde of them that tempte hym not, and appeareth vnto such as put theyr truste in hym.

As for frowarde thoughtes they separate from god, but vertue (yf it be allowed) reformeth the vnwylse.

And why? wylsedome shall not entre into a frowarde soule, nor dwell in the body that is subdued vnto synne.

For the holpe goost abhorreth fawned nourture, and wythdreweth hym selfe fro the thoughtes that are wythout vnderstaundyng: and where wyckednesse hath the vpperhande, he flyeth from thence.

Bala. b. c

\* For the spzete of wylsedome is louyng gentle, and gracious, & wyl haue no pleasure in hym that speaketh euell wyth hys lippes.

For God is wytnesse of hys raynes, a true searcher out of hys herte, and an hearer of hys tonge.

Eccl. vi. a  
Ier. xxiij. d  
Act. vij. e

\* For the spzete of the Lorde fylleth the rounde compasse of þ worlde, and the same that vpholdeth all thynges, hath knowlege also of the voyce.

Therefore

The fyrst Chapter. Fol. li.

Therefore he that speaketh vnryghte-  
ous thynges, can not be hyd / \* nother may  
he escape the iudgement of reprobate.

Is  
iij. Reg. ij. g  
Math. vi. a.  
Heb. iij. b

And why? inquisition shalbe made for  
the thoughtes of the vngodly, and the re-  
pote of hys wordes shal come vnto God,  
so þ hys wyckednes shalbe punished. For  
the eare of gelousye heareth all thynges, &  
the nose of þ grudgynges shal not be hyd.

Therefore beware of murmuring which  
is nothyng worth / and refrayne youre  
tonge from flander.

\* For ther is no worde so darke and se-  
crete that it shal go for naught, and the  
mouth that speaketh lyes, flayeth þ soule.

Luce. xij. a

Seke not your owne death in the er-  
roure of your lyfe, \* destroye not youre sel-  
ues thow þ workes of your owne handes

Deute. iij. c

For God hath not made death, nother  
hath he pleasure in the destruction of the  
lyuynge.

For he created all thynges, that they  
myght haue theyr beyng: yea all the peo-  
ple of þ earth hath he made that they shuld  
haue health, that ther shulde be no destruc-  
tion in them, & that the kyngdome of hell  
shulde not be vpon earth (for ryghteous-  
nesse is euerlastyng & immortall, but vn-  
ryghteousnes byngeth death.)

Neuerthelesse þ vngodlye call her vnto  
them both with wordes & workes, & while  
they thynke to haue a frende of her, they  
come to naught: for the vngodlye that are  
confederate with her, & take hyr parte, are

Is iij. worthy



Sapientia.

worthy of death.

The.ij. Chapter.

The ymaginacions and thoughtes of þ  
vngodly, how they gyue theselues ouer vn  
to synne, and persecute all vertue & truth.

**A** **I**f the vngodly talke, and ymagyn  
thus amonge them selues (but not  
arpyght:)

Job. vii. a

Mat. xxij. b

L. Coz. xv. d

\* The tyme of oure lyfe is but  
short, and tedious, & when a man is once  
gone, he hath nomore ioye nor pleasure, no  
ther knowe we any man þ turneth agayne  
fro death: for we are bozne of naught, we  
shalbe hereafter as though we had neuer  
ben. For oure bzyeth is as a smoke in oure  
nosetrelles, and the wordes are as a spark  
to moue our herte.

As for our bodye, it shalbe very asches  
that are quenched, and our soule shal va  
nyshe as the softe apze: our lyfe shal passe  
awaye as the trace of a cloud, and come to  
naught wpyth the myst that is dyspyed away  
wpyth the beames of the Sunne, and put  
downe wpyth the heate therof.

Our name also shalbe forgottē by lytle  
and lytle, and no man shal haue our wor  
kes in remembraunce.

**B**  
i. par. xxx. c

\* For our tyme is a very shadowe that  
passeth awaye, and after our ende there is  
no retruchynge, for it is fast sealed, so that  
no man commeth agayne.

Ecap. xxij. b

and. lvi. c

Sapi. v. b

\* Come on therfore, let vs enioye the  
pleasures that there are, and let vs soone  
vse the creature lyke as in yowth.

Me

We wyl fyl our selues with good wyne and opntmente, there shall no floure of the tyme go by vs.

We wyl crowne our selues with roses afore they be wythered. There shall be no fayre medowe, but oure lust shall goo thorough it.

Let euery one of you be partaker of oure voluptuousnesse. Let vs leaue some token of oure pleasure in euery place, for that is our porcyon, els get we nothyng.

Let vs oppresse the poore righteous, let vs not spare the wyddow nor olde man, let vs not regarde the heedes that are graye for age.

Let the lawe of vnrightousnesse be our aucthoritie, for the thyng that is feble is nothyng worth.

Therefore let vs defraude the ryghtous, and why? he is not for oure profyte: yea he is cleane contrary to our doinges.

He checketh vs for offendynge agaynst the lawe, and sklaundreth vs as transgressours of all nurture.

He maketh his boost to haue the knowledge of God, and he calleth him selfe gods son. \* He is þe wyper of our thoughtes.

John. viij. a  
† Esa. liij. a

† It greueth vs also to loke vpon hym, for hys lyfe is not lyke other mennes: hys wayes are of an other fassyon.

He counteth vs but vayne persones, he withdroweth hym selfe from oure wayes, as from fylthynesse: he comendeth greatly the latter ende of the iust; and maketh hys boost



### Sapientia.

boost that God is his father.

Let vs see then of his wordes be true, let vs proue what shal come vpon hym: so shal we knowe what ende he shall haue.

**D**  
Isal. xxi. a.  
Ma. xxv. a

\* For if he be the true sonne of God, he wll receiue hym, and deliuer hym frome the handes of his enemyes.

Jerem. xi. d

\* Let vs crampe hym with despytefull rebuke and tormenting, that we may knowe his dignitie, and proue his patience. Let vs condemne hym with the moost shamefull death, for lyke as he hath spoken, so shal he be rewarded.

Such thynges do the vngodly ymagin and go astray, for theyr owne wyckednes hath blinded them.

As for the mysteries of God, they vnderstande them not: they neyther hope for the rewarde of ryghteousnesse, nor regarde the worship that holy soules shall haue.

Gene. ii. a

For God created man to be vnderstode yea \* after the ymage of his owne lykenesse created he hym.

Gene. iii. a

Job. vii. d.

\* Neuerthelesse, thowoe enuye of the deuyll came death into the worlde, \* and they that holde of hys syde do as he doth.

### The. ii. Chapter.

The felicitie and health of godly people: though they be here put to trouble and heynesse. Agayne, what sorowe shal happen to the vngodly and theyr chyldren.

Deu. xxxii. a  
Sapie. v. a.  
Hebre. xi. f.

**B**ut the \* soules of the ryghteous are in the hand of God, and the payne of death shall not touche them. \* In þe syght

**The. iij. Chapter.**

**Jo. liij.**

syghte of the vnwylle they appeare to dye,  
and their ende is taken for very destruction.

The waye of the ryghtous is iudged to  
be vtter destruction, but they are in rest.

And though they suffre payne before me  
\*yet is theyr hope full of immortalitie.

Rom. viij. a

They are punished but in fewe thynges: y. Coz. v. a  
ges, neuerthelesse, in manie thynges shall  
they be well rewarded. 1. Pet. i. c

For God proueth them, and tryeth  
them mete for hym self: yea, as golde in the  
fornace doeth he trye them, and receyuethe  
them as a burnt offering, and when the  
tyme cometh, they shall be looked vpon.

\*The ryghtous shall thynne as the spar  
kes that runne thorow the reede bushe.

B

Mat. xij. e

† They shall iudge the naceons, and haue  
dominion ouer the people, and theyr Lozde  
shall raygne for euer.

1. Coz. xv. e.

† mat. xij. c.

1. Coz. vi. a

They that put theyr trust in hym shall  
vnderstande the truthe: and suche as be fapth  
full wyl agre vnto hym in loue, for his cho  
sen shall haue gyftes and peace.

\*But the vngodly shall be punished ac  
cordinge to theyr owne ymaginacions, for  
they haue despyled the ryghteous, and for  
saken the Lozde.

Mat. xxv. d

Whoso despyseth wysdome and nourtour  
is vnhappye, and as for the hope of suche it  
is but vayne, theyr labours vnfutful and  
theyr workes vnpoyntable.

Theyr wyues are vndiscrete, and theyr  
chylde: en moost vngodlye. Theyr creature  
is cursed,

Blessed is



### Sapientia

Blessed is rather the baren and vnderfled which hath not knowen the synful bed she shall haue frute in the rewarde of the holy soules.

Esap. lvi. b

\* And blessed is the gelded, whiche with his handes hath wrought no vnrighousnesse, nor imagined wicked thinges against God:

Foz vnto hym shalbe gyuen the speciall gyft of fapth, and the moost acceptable porcyon in the temple of God.

**D** Foz gloypous is the frute of good labour, and the roote of wysdome shall neuer fade awayne.

As foz the chylidren of aduoutrers they shall come to an ende: and the seed of an vnrighous bed shall be rooted out.

And thoughe they lyue longe, yet shall they be nothyng regarded, and theyr laste age shalbe without honour.

Yf they dye hastelpe they haue no hope, neyther shall they be spoken to in the daye of knowledge.

Foz horrible is the death and ende of the vnrighous.

### The. liij. Chapter.

**T**o lyue chaste and godly withal is commendable. A dyspraple of the wycked. The honour of vertuous age. The shamesfull death of the vngodlye.

**A**

**H**owe fapre is a chaste generacyon with vertue? The memoriall therof is immortall, foz it is knowen with God and men.

When it

When it is present men take example thereat: and yf it go awaye, yet they despye it. It is alwaye crowned and holden in honoure, and wynneth the rewarde of the vn despyled battayle.

But the multitude of vngodly childzen is vnpofytable, and the thynges that are planted wih whozedome shal take no depe roote, nor laye any fast foundation.

\* Though they be grene in the bzaunches for a tyme, yet shal they be shaken wih the wynde, for they stande not fast: and thow the vehemencie of the wynde they shal be rooted out.

Here. xvj. b  
Malac. i. a.  
Math. vij. c

For the vnperfect bzaunches shal be broken, theyr frute shal be vnpofytable, and soure to eate: pea, mete for nothyng.

And why? all the chyliden that ar borne of the wicked, must beare recorde of the wickednesse agaynst theyr fathers and mothers, when they be asked.

But though the ryghtous be overtaken wih death, yet shal he be in rest.

B

Age is an honourable thyng: neuer the lesse, it standeth not onely in the length of tyme, nor in the multitude of yeaes, but a mans wysdome is the graye heere: and vn despyled lyfe is the olde age.

He pleased God, and was beloued of hym: so that where as he lyued among synners, he translated hym.

\* Yea, sodaynly was he taken away, to the intent that wyckednesse shulde not alter his vnderstandyng, and that ypocrisie shulde

Deby. xi. a



### **Sapiencia.**

**shoulde not begyle his soule.**

**Foꝛ the craftie bewitchinge of lyes make good thinges dark, the vniuersall fastnesse also & wyckednesse of voluptuous desyre, turne asyde the vnderstandynge of the symple.**

**Though he was soone ded yet fulfilled he moche tyme. Foꝛ his soule pleased God, therfoꝛe hastened he to take hym awaye from amonge the wycked.**

**This the people se, and vnderstande it not: they laye not vp suche thynges in their hertes, howe that the lounge fauoure and mercie of God is vpon his sayntes, and that he hath respect vnto his chosen.**

**Thus the ryghteous that is deed, condemneth the vngodlye which are lyuynge: and the youth that is soone broughte to an end, the longe lyfe of the vnyghteous.**

**Foꝛ they se the ende of the wyse, but they vnderstande not what God hath deuyced foꝛ hym, and wherfoꝛe the Lorde hath taken hym awaye.**

**And why? they se hym, and despyse hym therfoꝛe shall God also laugh the to scoꝛne So that they them selues shall dye hereafter (but without honoure:) yea, in shame amonge the deed foꝛ euermore.**

**Foꝛ without anye voyce shall he burst those that be pult vp, and remoue them fro the foundations, so that they shall be layed waste vnto the hyghest.**

**They shall mourne, and the memoꝛiall shall remembꝛe theyꝛ synnes, and their owne wyckednesse shall betwape them.**

**The**

## The. v. Chapter.

**H**owe the iust men shall stande agaynst the wycked that haue put them here to trouble, and what sorowe shal come vpon the vngodlye. Agayne, what ioye shal happen vnto the ryghteous, whiche haue God hym selfe for theyr defence.

**T**hen shall the ryghteous stande in a great stedfastnesse agaynst suche as **Math. xix. c** haue dealt extremely with them, and taken awaye theyr labours.

When they se it, they shall be vered w<sup>th</sup> horrible feare, and shall wondre at the hapynesse of þe sodayne health, groning for very destresse of mynde, & shal saye within the selues, haupng inwarde sorowe, and mournyng for very anguysh of mynde.

These are they whom we somtyme had in derision, and iested vpon.

\* We folow thought theyr lyfe very madnesse, and theyr ende to be without honour **Saple. iij. a**

But lo, howe they are counted amonge the chylzen of God, and theyr porcyon is amonge the sayntes.

Therefore we haue erred from the waye of truthe, the lyght of ryghteousnesse hath not shyned vnto vs, and the sunne of vnderstandynge rose not vpon vs.

We haue werped our selues in the waye of wyckednesse and destruction. **B**

Redpous wayes haue we gone, but as for the waye of the Lord we haue not knowne it.

What good hath our pryde done vnto vs? O?



### Sapientia.

vs? Or what profite hath the pompe of ry:  
cheste brought vs?

**B** \* All those thinges are passed away lyke  
I. par. xxx. c. a shadowe, and as a messenger runnyng be  
Sapient. ij. b. fore: as a shyppe that passeth ouer the wa:  
ues of the water. \* Which when it is gone  
I. Jo. xxx. b. by, the trace thereof can not be founde, ney:  
ther the pathe of it in the floudes.

Or as a byrde that flyeth thozowe the  
ayre, and no man can se anpe token where  
she is flownen, but onely heareth the noyse  
of her wynges, beatynge the lyght wynde,  
partynge the ayre thozowe the behemencie  
of her goynge, and flyeth on shakynge her  
wynges, where as afterwarde no token of  
her waye can be founde.

Or lyke as when an arrowe is shot at a  
marke, it parteth the ayre which immediat  
ly cometh togyther agayne, so that a man  
can not knowe where it went thozowe.

Euen so we in lyke maner as soone as  
we were bozne, began immediatly to draw  
to oure ende, and haue shewed no token of  
vertue, but are consumed in our owne wic:  
kednesse.

**C** Suche wordes shall they that haue syn:  
ned speake in the hell, \* for the hope of the  
Iob. viij. a. vngodly is like a dyse thysle floure (or dust)  
I. sal. i. b that is blownen awaye with the wynde: like  
I. Jo. i. d thynne scombe that is scattered abrode with  
I. ri. a. the storme: lyke as the smoke whiche is dis:  
I. Jacob. i. b persed here and there with the wynde, and  
as the remembraunce of a straunger, that  
taryeth for a daye: and then departeth.

But the

**The.v. Chapter. Fol. lvi.**

\* But the ryghteous shall lyue for ever **pla. xxxv. 8**  
more: they reward also is wth y<sup>e</sup> Lorde,  
and they remembre wth the hyghes.

Therefore shall they receaue a glorious  
kyngdome, and a beutyfull crowne of the  
Lordes hande: for wth hys ryghthande  
shall he couer them, and wth hys owne  
arme shall he defende them.

Hys gelousy also shall take awaye the  
harnesse, and he shall wopen also the crea-  
ture to be auenged of the enemyes.

\* He shall put on ryghteousnesse for a **Ephe. vi. 5**  
brestplate, & take sure iudgement in steade  
of an helmet.

The inuincible shylde of equite shal he  
take, hys cruell wyrtch shall he sharpen for  
a speare, and the whole compasse of the  
worlde shall fyght wth hym agaynst the  
bwyse.

Then shall the thonderboltes go oute  
of the lyghtenynge, and come out of the  
raynebowe of the cloudes to the place ap-  
poynted: out of the harde stony indignaci-  
on there shall fall thicke hayles, & the wa-  
ter of the see shalbe wyrtch agaynst them, &  
the floudes shall runne roughly together.  
Yea a myghty wynde shal stode by agaynst  
thē, & a storme shal scatter them abrode.

Thus the vnyghteous dealinge of  
them shal bynge all the lande to a wylder-  
nesse, and wyckednes shall ouerthrowe the  
dwellynge of the myghty.

**The.vi. Chapter.**

**C**An exhortacion vnto suche as be in rule

**D i and**



**Sapientia.**

and authorite, to receaue wysedome. A commendacion of wysedome.

**Eccles. ix. d**

**Psal. ii. b**

**Rom. xij. a**

**W**ysedome is better then strength, and a man of vnderstandynge, is moze worth then one that is stronge.

\* Heare therfore (O ye kynge) and vnderstande: O learne ye that be iudges of the endes of the earth. Geue eare ye that rule the multitudes & delyte in much people.

\* For the power is gyuen you of the Lorde and the strength from the Hychest: whych shall trye your workes, and search out your ymaginacions. Howe that ye be ynge officers of hys kyngdome, haue not executed true iudgement, haue not kepte the lawe of ryghtcousnesse, nor walked after hys wpll.

Horribly and that right soone shal he appeare vnto you: for an harde iudgement shal they haue that beare rule.

**Eccles. i. c**

**Actu. x. d**

**Rom. ij. b**

**Gala. ij. a**

**Ephes. vi. a**

\* Mercy is graunted vnto þe synple, but they þe in authorite shalbe soze punished

þ For God whych is Lorde ouer all, shal excepte no mans persone, nother shal he stande in awe of any mans greatnesse: for he hath made the small, and great, and careth for all alyke. But the myghtye shal haue the sozer punishment.

Vnto you therfore (O ye kynge) do I speake, that ye may lerne wysedome & not go amisse: for they that kepe ryghtcousnesse shalbe ryghtcouslye iudged: and they that are learned in ryghteous thynges, shal fynde

fynde to make answere.

Wherfore set your lust vpon my wordes  
and loue them, so shal ye come by nourture  
Wysedome is a noble thyng, and neuer  
fadeth a wape: yee she is easely sene of the  
that loue her, and founde of suche as seke  
her.

She pꝛeuenteth them that despyze her, **L**  
that she maye fynd shewe her selfe vnto the

Who so awaketh vnto her by tyme, shal  
haue no great trauaile, for he shal fynde  
her spyng ready at hys doores.

To thynke vpon her is perfyte vnder-  
standynge: and who so watcheth for her,  
shal be safe, and that soone.

For she goeth aboute sekynge suche as  
are meete for her, sheweth her selfe chereful  
lye vnto them in theyr goynge, and mee-  
teth them wth all diligence.

For the vnfaigned despyze of refoꝛmaci-  
on is hyr begynnynge: to care for nourture  
is loue, \* and loue is the keepynge of hyr **Rom. xij. d**  
lawes.

Howe the keepynge of the lawes is per-  
feccion, & an vncorrupt lyfe maketh a man  
familiar wth God.

And so the despyze of wysedome leadeth  
to the kyngdome euerlastynge.

\* Yf youre delyte be then in roiall sea- **D**  
tes, and cepters (o ye kynges of the people) **An. xxvij. c**  
set your lust vpon wysedome, that ye maye **ii. Kc. xiiij. c**  
raygne for euer moze. **i. Kc. iij. a**

O loue the lyghte of wysedome, all ye  
that be rulers of the people.



### Sapientia.

As for wysedome what she is, and how she came vp, I wyl tell you, and wyl not hyde the mysteries of God fro you: but wyl seke her out from the begynnyng of the natyuite, and bypnyng the knowlege of her in to lyght, and wyl not kepe backe the truth. Nother wyl I haue to do wth consurmyng enuye, for suche a man shall not be partaker of wysedome.

But the multitude of the wyse is þe welfare of the worlde, and a wyse kynge is the bpholdynge of the people.

O receaue nourtur then thowowe my wordes, and it shall do you good.

### The. viij. Chapter.

All men haue lyke entraunce into the worlde, yet who so calleth vpon God for wysedome, shall haue hys desyre. The p:or fyte that cometh by wysedome passeth al other thynges.

Job. i. a. b

**I** My selfe also am a mortal man lyke as all other, and am come of the earthy generacido of hym that was fyrst made, \* and in my mothers wombe was I fashioned to be fleshe.

In the tyme of ten monethes was I brought together in bloude thowowe þe seed of man, & the comodious appetite of slepe.

When I was bozne I receaued lyke ayre as other men, & fel vpon earth (which is my nature) cryenge and weppenge at the fyrst as all other do. I was wrapped in swadlyng clothes, and brought vp wth great cares,

For

For ther is no kynge that hath had any  
other begynnynge of byrth.

\* All men then haue one inuention vn: Job. i. c  
to lyfe, and one goynge out in lyke maner. i. Tim. vi. b.

Wherefore I despised, & vnderstandynge  
was geuen me: I called, and the spere of  
wysedome came in to me.

I set more by her then by kyngdomes,  
and royall seates, and counted ryches no-  
thyng in comparison of her.

\* As for precious stone I compared it iob. xxiij. b  
not vnto her: for all golde is but grauel vn-  
to her, and syluer shalbe counted but claye  
before hyr syght.

I loued her about welfare, and beutye  
and purposed to take her for my lyght: for  
hyr shynynge can not be quenched.

\* All good thynges came to me wpyth ii. reg. iij. b  
her, and innumerable ryches thowowe hyr Mat. vi. d.  
handes.

I was glad in them all, for thys wyse-  
dome wente before me / and I knewe not  
that she is the mother of al good thynges.

\* Nowe as I my selfe learned vnfa- Eccle. xij. c  
nedly, so do I make other me partakers of  
her, and hyde her ryches from no man: for  
she is an infinite treasure vnto me, which  
who so vse, become partakers of the loue &  
frendshyp of God, and are accepted vnto  
hym for the gyftes of wysedome.

God hath graunted me to talke wyse-  
ly, and conueniently to handle the thynges  
that he hath graciously lente me.

For it is he that leadeth vnto wysedom

And in and



## Sapientia.

Sapientia. 11. a

and teacheth to ble wyledome arygher.

\* In hys hande are we and all oure wordes: yea all our wyledome, vnderstandynge, and knowlege of all oure woꝝkes.

For he hath gyuen me the true science of these thynges: so that I know how the woꝝlde was made, and the powers of the elementes: the begynnynge, endynge and myddest of the tymes, howe the tymes alter, howe one goeth after another, & howe they are fulfilled: the course of the aye: the ordinaunces of the starres: the natures & kyndes of beastes: the furiousnesse of beastes: the power of the wyndes, the ymaginations of men: the dyuersities of yonge plantes: the vertues of rootes, and all such thynges as are secreete and not loked for, haue I learned.

For the workmaster of al thynges hath taught my wyledome.

**D** In her is þe sprete of vnderstandynge, whych is holy, manyfolde, one onely, subtyll, curteous, dyscrete, quicke, vndefyled, playne, swete, louynge the thyng that is good, sharpe, whycher forbyddeth not to do well, gentle, kynde, stedfast, sure, fre, haryng all vertues, circumspecte in al thynges receauynge all spretes of vnderstandynge, beynge cleane, and sharpe.

For wyledome is nymbler then all nymble thynges: she goeth thorow, and attayneth to all thynges, bycause of hys clenness.

For she is the bꝛeth of the power of god  
and

The. viij. Chapter. Fol. lx.

and a pure cleane exprecyng of the cleare  
nelle of Almyghtye God. Therefore can no  
vndefyled thyng come into her.

\* For she is the bryghtnes of the ever  
lastyng lyght, the vndefyled myrroure of  
the maiesty of God, and the ymage of hys  
goodnesse. Deby. l. a

And for so much as she is one, she may  
do all thynges: and beyng stedfast her selfe  
she renueth all, and amonge the people co-  
uereth she her selfe into the holy soules.

She maketh Gods frendes, and pro-  
phetes: For God loueth no man, but hym  
in whome wysdome dwelleth. For she is  
more bewtyfull then the Sunne & giveth  
more lyghte then the starres, and the daye  
is not to be compared vnto her: for vpon  
the daye commeth nyght.

But wyckednesse can not overcome wys-  
dome, and foolp synesse maye not be wyth  
her.

The. viij. Chapter.

Wysdome shulde be receaued in yowth  
He that marryeth hym selfe vnto her shall  
obayne loue of God and men.

Wysdome reacheth from one ende to  
another myghtely, & louyngly dothe  
she orde all thynges. I haue loued  
her, & laboured for her euen from my  
youth vp: I dyd my diligence to marry my  
selfe to her, such loue had I vnto hir beuty  
Who so hath the company of God, co-  
mendeth hir nobilite, yea the Lorde of all  
thynges hym selfe loueth her. For He is



### Sapientia.

scolemystresse of the nourture of God, & the choser out of hys workes.

Yf a man wolde desyre ryches in thys lyfe, what is rycher then wysedome that worketh all thynges.

Thou wilt saye vnderstandynge worketh. What is it amonge all thynges that worketh moze then wysedome?

**B** Yf a man loue vertue, and ryght counesse, let hym labour for wysedom, for she hath great vertues. And why? she teacheth sobernesse and prudence, ryghteousnesse / & strength / whych are such thynges as men can haue nothyng moze p[ro]f[ite]able in theyr lyfe.

Yf a man desyre muche knowledg, she can tel the thynges that are past, and dyscerne thynges for to come: she knoweth the subtilties of wordes, and can expounde darke sentences. She can tell of tokens & wonderous thynges / or euer they come to passe, and the endes of al tymes and ages.

So I purposed after thys maner: I wyl take her vnto my company, and commune lounge w[ith] her, no doubt she shall geue me good counsell and speake comfortably vnto me in my carefulnesse, & greife. For hys sake shall I be well and honestly taken amonge the communes, and lordes of the counsell.

Thoughe I be yonge, yet shall I haue sharpe vnderstādyng: so that I shalbe maruailous in the syght of great men, and the faces of p[ri]nces shall wonder at me.

When

\* When I holde my tongue, they shall abyde my leysure: when I speake they shall loke vpon me: and if I talke moch, they shall laye theyr handes vpon theyr mouth. Job. xxxvi. c

Moreover, by the meanes of her I shall obtayne immortallitie, and leaue behynde me an euerlastyng memorie amonge them that come after me. I shall set the people in ordre, & the nacions shall be subdued vnto me.

Horrible tyrantes shall be afrayed when they do but heare of me, amonge the multitude I shall be counted good and myghty in battayle.

When I come home, I shall fynde rest with her: for her compaignie hath no bytternesse, and her felowshyppe hath no tediousnesse, but myght and ioye.

Nowe when I consydred these thynges by my selfe, and pondred them in myne herte, how that to be ioyned vnto wisdom is immortallitie, and great pleasure to haue her frendshyppe: how that in the workes of her handes are infynite rychesse: howe that whoso kepeth compaignie wth her, shall be wysse: and that he which talketh with her, shall come to honour.

I went aboute sekynge to get her vnto me. For I was a lad of a ripe wyt, and had a good vnderstandynge.

But when I grewe to more vnderstandynge, I came to an vndepled bodye.

Nevertheless, when I perceyued that I coude not kepe my selfe chaste, \*excepte Iacob. i. b  
God gaue it me (and that was a poynte of  
wysdome



## Sapientia.

wysedome also to knowe whose gyft it was  
I kept vnto the Lorde, and besought hym,  
and with myne whole herte I sayde after  
this maner.

### The. ix. Chapter.

A prayer vnto God for the  
gyfte of wysdome.

ij. reg. ij. a  
i. Gen. i. c

psal. cxv. b

i. pa. xxx. b.  
ij. para. i. a

**G**od of my fathers, \* and Lorde of  
mercy, I thou that haste made all  
thynges with thy worde, and ordey-  
ned man thowowe thy wysdome that  
he shoulde haue dominion ouer the creature  
which thou hast made, that he shoulde or-  
de the worlde accordynge to equitie and  
ryghtousnesse, and execute iudgement with  
a trewe herte) gyue me wysdome, which is  
euer aboute thy seate, and put me not oute  
from amonge thy chyldren: for \* I thy ser-  
uaunte and sonne of thyne handmayden,  
am a feble persone of a shorte tyme, and to  
pouge to the vnderstandynge of iudgement  
and the lawes.

And though a man be neuer so perfecte  
amonge the chyldren of men, yet yf thy wys-  
dome be not with hym, he shalbe nothyng  
regarded. \* But thou hast chosen me to be  
a kynge vnto thy people, and the iudge of  
thy sonnes and doughters.

**T**hou hast commaunded me to buylde a  
temple vpon thy holpe mount, and an altar  
in that cytye wherin thou dwellest: a lyke-  
nesse of thy holy tabernacle which thou hast  
prepared from the begynnynge, and thy  
wysedome with the, whiche knoweth thy  
wozkes.

The. ix. Chapter. Fol. lxxi.

wozkes. \* Which also was with the when thou madest the worlde, and knewe what was acceptable in thy syght, and ryghte in thy commaundementes.

Psou. viii. c  
John. i. a.

¶ I sende her oute of thy holpe heauens: and from the throne of thy maiestye, that she maye be with me, and laboure with me: that I maye knowe, what is acceptable in thy syght. For she knoweth and vnderstandeth all thynges, and she shall leade me so: bzely in my wozkes, and p̄serue me in her power.

So shall my wozkes be acceptable, and then shall I gouerne thy people ryghtously, and be wo:thye to syt in my fathers seate.

Isay. xl. b  
Roma. xi. d  
i. Cor. ii. b

\* For what man is he that may knowe the counsaile of God? Or who can thynke, what the wyll of God is? For the thoughtes of mortall men are myserable: and oure fo:ecastes but vncertayne. And why? a mortall and corryptible bodye is heuyn vnto the soule, \* and the earthye mansion kepeth downe the vnderstandyng that museth vpon many thynges.

ii. Cor. v. a

¶ Very hardlye can we discerne the thynges that are vpon earth, and great laboure haue we or we can fynde the thynges which are befoze our eyes. Who wyl then seke out the grounde of the thynges that are done in heauen?

¶

¶ Oh Lo:de, who can haue knowledge of thyne vnderstandyng and meanyng, excepte thou gyue wysedome, and sende thy holpe ghost from aboue: that the wayes of them



## Sapientia.

them which are vpon earth may be refour-  
med: that men maye lerne the thynges that  
are pleasaunte vnto the, and be preserved  
thozowe wysdome.

### The .x. Chapter.

What profyte and good came by wis-  
dom in the olde tyme.

**Bene. i. d**  
**& ii. d.**  
**A** **W**ysdome preserved the fyrst mā whom  
\* God made a father of the worlde,  
when he was created alone, broughte  
hym out of his offence, toke hym oute  
of the mould of the earthe, and gaue hym  
power to rule all thynges.

**Bene. iij. b**  
\* When the vnyghteous went awaye  
in his wraeth from his wysdome the brother  
heed perysched thozowe the wraeth of mur-  
ther.

**Bene. vi.**  
**vij. vij**  
\* Agayne, whē the water destroyed the  
whole worlde, wysdome preserved the righ-  
tous thozowe a pooze tree, wherof she was  
gouernour her selfe.

**Bene. xi. d**  
\* Moreover, when wickednesse had got-  
ten the vpperhand, so that the naciōs were  
pust vp wihyt pryde, she knewe the righteous  
preserved hym faultlesse vnto God, & layed  
vp sure mercye for his chyl dren.

**Bene. xij. c**  
**B** \* She preserved the ryghtous when he  
fled from the vngodly that perysched what  
tyme as the fyre fell downe vpon the fyue  
cypres: Lyke as yet this daye the vnfruteful  
waste and smokyng lande gyueth testimo-  
nye of the; wyckednesse: yea, the vntype/  
and vntymely frutes that growe vpon the  
trees.

As for

As for a token of remembraunce of the  
unfaythfull soule, there standeth a pyller  
of salte.

For all suche as regarded not wysdome  
gat not onelpe this hurte, that they knewe  
not the thynges which were good, but also  
left behynde them vnto men a memoziell of  
theyr foolysshnesse: so that in the thynges  
wherein they synned, they could not be hyd.

But as for suche as take hede vnto wys  
dome, she shall delyuer them from sorowe.

\* When the ryghteous fledde, bycause of **C**  
his brothers wraeth, wysdome led hym the **Be. xxvij d**  
ryghte waye, shewed hym the kyngdome  
of God, gaue hym knowledge of thy thyng  
ges, made hym ryche in hys laboures, and  
brought to passe the thynges that he went  
about.

In the deceptfulnesse of suche as de  
frauded hym, she stood by hym, and made  
hym ryche.

She saued hym from the enemyes, and  
defended hym from the decepuers.

She made hym stronge in battayle, and  
gaue hym the victorie, that he myght know  
howe that wysdome is stronger, then all  
thynges.

\* When the ryghteous was solde, she **Be. xxxvij e**  
forsoke hym not, but delyuered hym frome **Actu. vij. b**  
synners.

She went downe with hym in the don  
geon, and fayled hym not in the bandes:

\* Till she had brought hym the scepter of **Be. xli. f**  
the realme, and power agaynst those that  
oppress



## Sapientia.

oppressed hym.

As for them that had accused hym, she declared them to be lyers: and brought hym to perpetuall worshyp.

Exod. i. b

iii. iij. b, vj

ix.

**D**

\* She deliuered the ryghteous people, and faultlesse seed, from the nations that oppressed them.

She entred into the soule of the seruante of God, and stode by hym in wonders and tokens agaynst the horrible kynge.

She gaue the ryghteous the rewarde of theyr labours, and ledde them forth a maruailous waye on the daye tyme: she was a shadowe vnto them and a lyght of starres in the nyght season.

Exod. xiiij. f

\* She brought them thowowe the red see and carped them thowowe the great water.

She drowned theyr enemyes in the red see, and brought them out of the depe. So the ryghteous toke the spoiles of the vngodly, and \* praised thy holpe name (O Lorde) and magnified thy victorious hande with one accorde.

Exod. xv. a

Isal. viij. a

Mat. xxi. b

\* For wysdome openeth the mouth of the dome, and maketh the tonges of babes to speake.

## The. xi. Chapter.

How wysdome leadech the ryghteous, and how the vngodly are punished thowowe the myghtye hande of God.

Exod. xvi. a

**A**

**S** He ordered theyr workes in the handes of the holpe prophete: \* so that they went thowowe the wildernesse that was not inhabited, and ppe:  
che d

ched they? tentes in the waste deserte.

They stode agaynst they? enemyes, and were auenged of they? aduersaryes.

Exod. xvij. v

\* When they were thy? nye, they called vpon the, and water was gyuen them oute of the rocke, and they? thy? flaked oute of the harde stone.

Nume. xxi. a

Fo? by the thynges wherethow their enemyes were punyshted, were they helped in they? nede.

Fo? vnto the enemyes thou gauest mas bloude in steede of lypunge water.

And where as they hadde scarcenesse in the rebuke when they? chylzen were slayne thou gauest vnto thyne owne a plenteous water vnloked fo?: declarynge by the thy? that was at that tyme, howe thou woldest bring thyne owne to honour, and slaye their aduersaryes.

\* Fo? when they were tryed and noure: toured with fatherly mercye, they knowled ged howe the vngodlye were iudged, and punyshted thow the wrath of God.

Deut. viij. a

These hast thou exhorted as a father, and proued them: but vnto the other thou hast bene a dedefull kynge, layed harde to they? charge, and dampned them.

Whether they were absent oz present, they? punysshmente was alyke. Fo? they? grefe was double: namely mournynge, and the rememb?aunce of thynges past.

But when they perceyued that their punysshmentes tyd them good, they thoughte vpon the Lorde, and wondred at the ende.

Fo? at



### Sapientia.

For at the last they helde moche of him,  
of whome in the outcastynge they thoughte  
scorne as of an abiect.

Neuerthelesse, the ryghteous dyd not so  
when they were thysyde: but euen lyke as  
the thoughtes of the foolyshe were so was  
also they: wyckednyse.

**S**  
Sapie. xii. e  
Roman. l. c

\* Where as certayne men now (thow  
errour) dyd worshyp domme serpentes and  
bayne beastes, thou sendest a multitude of  
domme beastes vpon them for vengeaunce,  
that they myght knowe, that loke where:  
with all a man synneth, by the same also  
shall he be punysshed.

**L**  
Leui. xxi. d  
Sapie. xvi. a  
Actt. viij. c

\* For vnto thy almyghtye hande, that  
made the worlde of nought, it was not vn-  
possible, to sende amonge them an heape of  
beeres or woode Lyons, or cruell beastes of  
a straunge kynde, suche as are vnknownen,  
or spoute fyre, or cast out a smokynge breath  
or shote horryble sparkes out of theyr eyes  
which myght not onely destroye them wth  
hurrynge, but also kyll them with their hor-  
rible spght.

**Y**ea, withoute these beastes myght they  
haue ben slayne with one wynde, being per-  
secuted of theyr owne workes, and scartred  
abrode thowhe the breath of thy power.

Neuerthelesse, thou hast ordred al thin-  
ges in measure, nombze and waight.

For thou hast euer had great strengthe  
and myght, and who maye withstande the  
power of thyne arme.

And why: lyke as the small thyng that  
the

The. xij. Chapter. Fol. lxxv.

the balau[n]ce weyeth, so is the worlde before the: yea as a droppe of the moynynge dewe, that falleth downe vpon earth.

Thou hast mercy vpon al, for thou hast power of all thynges: \* and makest the as though thou sawest not the synnes of men because they shulde amende. Roma. ix. a

For thou louest al the thynges that are, and hatest none of them to home thou hast made: nother dyddest thou ordeyn or make any thyng of euell wyl.

Howe myght any thyng endure yf it were not thy wil? Or how could any thing be preserued, except it were called of the?

But thou sparrest al, for al are thine, O Lorde, thou louer of soules.

The. xii. Chapter.

God is mercyfull and suffreth longe to the intent that synners shulde amende.

**L**orde, howe gracious and swete is thy spere in all thynges? Therfore chastenest thou the measurabli that go wronge, and warnest them concerninge the thynges, wherein they offende: thou speakest vnto them (O Lorde) and exhortest them to leaue theyr wyckednesse, & to put theyr trust in the.

\* As for those olde inhabyters of thy holy lande, thou myghtest not away wth them, for they comytted abhominable workes agaynst the: as wythcraft, sorcery and Idolatry: they slewe theyr owne chyldren wthout mercy: they dyd eat vp mens bowels, and deuoured the bloude: Yea be-

Deute. ix. a  
xij. d. xvij. b



### Sapientia.

cause of such abhominacions / myſbeleues  
and offerynges, thou ſlewſt the fathers of  
the deſolate ſoules by the handes of oure  
fathers: that the lande whiche thou loueſt  
aboue all other, myght be a dwellinge for  
the chyldren of God.

**B** Neuertheleſſe thou ſparedſt them alſo  
(as me) and ſeddeſt the forerunners of thyne  
hoof, euen hornettes to deſtroye them oute  
by litle and litle.

Not that thou waſt vnable to ſubdue  
the vngodlye vnto the ryghteous in bat-  
tyle, or wpth cruell beaſtes, or wpth one  
rough worde to deſtroye them together:

Exo. xxiij. d  
Deut. vij. d

\* But thy mynde was to dyspue them oute  
by litle and litle, gyuyng them tyme and  
place to amende knowynge well that it  
was an vnrightheous nacion and wycked  
of nature, and that they thought myghte  
neuer be altered.

For it was a curſed ſede from the begyn-  
nyng, and feared no man: Yet haſte thou  
pardoned theyr synnes.

For who wyl ſaye vnto the: why haſte  
thou done that? Or who wyl ſtande againſt  
thy iudgemente? or who wyl come before  
thy face an auenger of vnrightheous men?  
Or who wyl blame the, yf the people per-  
ryſhe, whome thou haſt made?

1. Pet. v. a

**C** For there is none other God but thou  
\* that careſt for all thynges: þ thou mayeſt  
declare howe that thy iudgemente is not  
vnryght.

There darre nother kynge, nor tyraunt  
in thy

in thy syghte requyre accomptes of them/  
whome thou hast destroyed.

For so much then as thou arte ryghte  
ous thy selfe, thou ordrest al thynges rygh  
teously, \* and punishest euē hym that hath **Job. ix. a.**  
not deserued to be punished, and takest him  
for a straunger and an aleaunt in the lande  
of thy power.

For thy power is the begynnynge of  
ryghteousnes: and because thou art Lorde  
of all thynges, therfore art thou gracious  
vnto all.

When men thynke the not to be of ful  
strength, thou declarest thy power: & bold  
lye deliuerest thou them ouer that knowe  
the not.

But thou Lorde of power iudgeth qui  
etlye, and ordrest vs wyth great worlthyp,  
for thou mayest do as thou wylt.

By such woꝝkes now hast thou taught **D**  
thy people, that a man also shulde be iuste  
and lounge: and haste made thy chyldeꝝ  
to be of a good hope: for euen when thou  
iudgeth, thou gennest rowme to amende fro  
synnes.

For in so muche as thou hast punyshed  
and wyth such diligence deliuered the ene  
myes of thy seruantes, which were woꝝthy  
to dye (where thorow thou gauest the time  
and place of amendement that they myght  
turne from theyꝝ wyckednesse) wyth howe  
greate diligence then punysheste thou  
thyne owne chyldeꝝ, vnto whose fa  
thers thou haste swoꝝne and made conue



## Sapientia.

nauntes of good promyses?

So where as thou doest but chaste vs/  
thou punishest our enemyes dyuerse wayes  
to the intente that when we punyſhe, we  
ſhulde remember thy goodnes: and when  
we oure ſelues are punyſhed, to put oure  
truſt in thy merce.

**¶** Wherefoze where as men haue lyued ig  
nozauntly and bryghteouſlye, thou haſte  
punyſhed them ſoze, euē thoꝝowe the ſame  
thynges that they woꝝhypped.

Sapi. xi. c  
Roma. i. c

\* foꝝ they wente aſtraye very longe in  
the way of erreure, & held þ beaſtes (which  
euē they? enemyes deſpyſed) foꝝ goddes,  
lyuyng as chyldꝝen of no vnderſtādyng.

Wherefoze haſte thou ſente a ſcoꝝnefull  
punyſhment amonge them, as amonge the  
chyldꝝen of ignoꝝaunce.

As foꝝ ſuch as wolde not be reſourmed  
by thoſe ſcoꝝnes and rebukes, they felt the  
woꝝthy punyſhment of God.

foꝝ the thynges that they ſuffered,  
they bare them vnpaciently, beyng not co  
tent in them, but vntwyllyng.

And when they perſhed by the ſame  
thynges that they toke foꝝ goddes, they  
knowleged then, that there was but one  
true God whome afoꝝe they wolde not  
know, therfoꝝe came the ende of theyꝝ dā  
pnacion vpon them.

## The. xii. Chapter.

**¶** Wapne are they that haue not the know  
ledge of the lyuyng God, but turne vnto  
the

the creatures: unhappye are they that honoure ymages.

**A**pyne are all men, whych haue not the knowlege of god: \* as were they that out of the good thinges which are sene, knewe not hym, that hym selfe is euerlastyng. Roma. i. b

Nocher toke they so muche regarde of the woꝝkes that are made, as to knowe, who was the craftesman of them. \* But some toke the fyre, some the wynde oꝝ aye, some the courses of the starres, some þ water, some toke the Sunne and Moone / oꝝ the lyghtes of heauen which rule the earth foꝝ goddes. Deute. iiii. c  
and. xviij. b

But though they had such pleasure in theyꝝ beautye, that they thought them to haue ben goddes: yet shulde they haue known howe muche moze fayrer he is þ made them: foꝝ the maker of beautye hath orde- ned all these thynges.

Oꝝ yf they maruayled at the power, and woꝝkes of them, they shulde haue perceaued therby, that he whych made these thinges is myghtyer then they.

Foꝝ by the gretnesse and beauty of the creature, the maker therof maye playnely be known. B

Not wythstandyng they are the lesse to be blamed, that sought God and wolde haue founde hym, and yet mysted.

And why: foꝝ so muche as they wente about in hys woꝝkes, and sought after the it is a token that they regarded and helde



### Sapientia.

much of hys workes that are sene: how be  
it they are not wholly to be excused.

For yf they? vnderstādyng and know  
lege was so greate, þ they coulde dyscerne  
the world and the creatures, why dyd they  
not rather fynde out the Loꝝde therof?

But unhappye are they, and amonge  
the deade is they? hope, that call the God,  
whych are but the workes of mens han  
des: golde, syluer and the thyng, that is  
founde out by conynge, the symilitude of  
beastes, or any bayne stone that hath bene  
made by hande of olde.

Esa. xliij. b  
Iere. x. a

\* Or as when a carpēter cutteth downe  
a tre out of the woodde, and pareth of the  
barke of it conyngly: and so wpyth the one  
parte maketh a vessel to be vled, and dygh  
teth meate wpyth the resydue.

As for the other part that is left, which  
is profytable for nothyng (for it is a croked  
pece of wood & full of knobbes) he carueth  
it diligently thowowe hys vanitie, and (ac  
cordinge to the knowlege of hys cōnyng)  
he geueth it some propozcion, fashyoneth  
it after the symilitude of a man, or maketh  
it lyke some beast, straketh it ouer wpyth  
reede, and painteth it, and loke what foule  
spot is in it, he casteth some coloure vpon it.

Then maketh he a conuenient taberna  
cle for it, setteth it in the wall, and maketh  
it fast wpyth yron, prouydyng so for it, lest  
it happen to fall: for it is well known,  
that it can not helpe it selfe: And why? it is  
but an ymage, and muste of necessitie be  
helped

helped.

Then goeth he and offereth of hys goodes vnto it for hys chyliden and for hys wyfe, he seketh helpe at it, he asketh counsell at it: he is not ashamed to speake vnto it that hath no soule: for health he maketh his peticyon vnto hym, that is speke: for lyfe, he prayeth vnto hym that is dead: he calleth vpon hym for helpe, that is not able to helpe hym selfe: and to sende hym a good iourney, he prayeth hym, that maye not go.

And in all the thynges that he taketh in hande (whether it be to obtayne any thyng or to worke) he prayeth vnto hym that can do no maner of good.

The. xliij. Chapter.

The worshypinge of ymages. The power of God. Punishment of them, that make ymages, and such as worshyp them. How ymages came vpon first. The honouring of ymages is the cause, begynnynge, & ende of all myschefe.

Bayne another man purposynge to sayle, and begynnynge to take hys iourney thowhe the ragynge see, calleth for helpe vnto a stocke that is farre weaker, then the tre that beareth hym. For as for it, couetousnesse of money hath founde it, and the craftsman made it wyth hys conynge.

But thy prouidence (O father) governeth all thynges from the begynnynge.

\* For thou hast made a waye in the see, Eze. xliij. d

A fig and



### Sapientia:

and a sure pathe in the myddest of the wa:  
ues: declaringe therby / that thou hast po:  
wer to helpe in all thynges, yea thoughe a  
man went to the see wythout shyppe.

Gene. vi. c

Neuertheles, that the woꝝkes of thy  
wylfedome shulde not be vayne, \* thou hast  
caused an arke to be made: and therfore do  
men commytte theyꝝ lyues to a small pece  
of woode, passynge ouer the see in a shippe  
and are saued.

18

Gene. vii. b

\* For in the olde tyme also when the  
proude giauntes perished, he (in whome  
the hope was lefte to encrease the worlde)  
wente into the shyp, whych was gouerned  
thorow thy haꝛde, and so left seede behynde  
hym vnto the worlde.

Isa. xliij. d

E. cxxxiij. c

Buru. vi. d.

For happy is the tre where thorow rygh  
teousnesse cometh: but cursed is the ymage  
of woode, that is made wyth handes: \* yee  
both it, and he that made it. He, because he  
made it: and it, because it was called God  
where as it is but a frayle thyng.

Isa. vii. a

\* For the vngodly, and hys vngodly:  
nesse are both lyke abhominable vnto God  
Euen so the woꝝke, and he that made it al  
so, shalbe punished together.

Therfore shall ther a plage come vpon  
the ymages of the Deythen: for out of the  
creature of God, they are become an abho:  
minacion, a temptacion vnto the soules of  
men, & a snare for the fete of the vnwylse.

And why? the sekynge oute of ymages,  
is the begynnynge of whoꝛedome: and the  
brynnyng vp of the, is þe destructio of lyfe.

For

For they were not from the begynnynge, nei-  
ther shall they continue for ever. The wel-  
thyre ydlenesse of men hath founde them out  
vpon earth, therfore shall they come shortly  
to an ende.

C

When a father mourned for hys sonne  
that was taken awaye from hym, he made  
hym an ymage (in all the haste) of his deed  
sonne, and so beganne to worshyppe hym  
as God, which was but a deed man, and or-  
deyned his seruantes to offere vnto hym.

Thus by procelle of tyme and thoro-  
w longe custome, this erreure was kepte as a  
lawe: and tyrauntes compelled men by vpor-  
lence to honour ymages.

As for those that were so farre of, that  
men myght not worshyppe them presently,  
they: pycture was brought from farre (lyke  
the ymage of a kynge whome they wold ho-  
nour) to the intent that with great diligēce  
they myght worshyp hym which was farre  
of, as though he had ben present.

Agayne, the syngular connyng of the  
craftesman gaue the ignoraunt also a great  
occasion to worshyp ymages.

For the workeman wyllynge to do hym  
a pleasure that set hym a worke, laboured  
with all his connyng to make an ymage of  
the best fastyon.

D

And so (thorow the beauty of the worke)  
the comune people was disceyued: in somoch  
that they toke hym now for God, whiche a  
lytle afore was but honoured as a man.

And this was the erreur of mans lyfe,  
when



### Sapientia.

when men (eyther for to serue theyr owne affections, or to do som pleasure vnto kinges) ascribed vnto stoones and stockes the name of God, whiche oughte to be gyuen vnto no man.

Moreover, this was not yndughe for them that they erred in the knowledge of God, but where as they lyued in the greete warres of ignoraunce, those many ad greete plages called they peace.

Deu. xviij. d  
Iere. viij. a  
Ex. xix. a

For eyther they slewe theyr owne chyldren and offered them, or dyd sacrifice in the night season, or els helde vntreasonable watches: so that they kept neyther lyfe nor marriage cleane: but eyther one slewe an other to death maliciously, or els greued his neighbour with aduocrye.

And thus were all thynges myxt toggyther bloude, manslaughter, theft, dissimulation, corruption, vnfaithfulnesse, sedicion, persurpe, disquyetyng of good men, vnthankfulnesse, desplyng of soules, chaungynge of byrth, vnstedfastnesse of marriage, mysorde of aduocrye, and vncleennesse.

And why? the honouring of abhominable ymages, is the cause, the begynnynge and ende of all euyl.

For they that worshyppe ydols, eyther they are madde when they be merue, or prophete lyes, or lyue vngodly, or els lyghthe forswear them selues.

For in so moche as theyr trust is in the ydols (which haue neyther soule nor vnderstandynge) though they swear falsely, yet they

they thynke it shall not hurte them.

Thetfore commeth a great plage vpon them, and that wort helye: for they haue an euill opinion of God, gyuyng hede vnto p[ro]ols, swearyng vniustly to deceyue, and despyllyng ryghtousnesse.

For they swearyng is no vertue, but a plage of them that synne, and goeth euer with the offence of the vngodlye.

The. xv. Chapter.

The faythfull haue respect vnto God, and not vnto ymages.

**B**ut thou (O our God) art swete, longe sufferynge and true, and in mercye dydest thou all thynges.

Though we synne yet we are thyne for we knowe thy strength. Yf we synne not then are we sure that thou regardest vs.

For to knowe the is perfecte ryghteousnesse: Yea to knowe thy ryghtournesse and power is the roote of immortallite.

As for the thyng that men haue founde out thorowe theyr euill science, it hath not deceyued vs as the payntynge of the pycture (and vnprofitable labour) and carued image with dyuers colours, whose syght entyseth the ignoraunt: so that he honoureth, and loueth the pycture of a deed ymage, that hath no soule.

Neuerthelesse, they that loue such euill thynges are worthy of death: they that trust in them, they that make the, they that loue them and they that honour them.

The potter also taketh and tempereth softe



### Sapientia.

soft earth, laboureth it, and gyueth it the  
fashion of a vessel, whatsoeuer serueth for  
our vse, and so of one pece of clay he maketh  
some cleane vessel for seruyce, and some con  
trarye.

But wherto euerpe vessel serueth that  
knoweth the potter hym selfe.

So with his bayne labour he maketh a  
god of the same clape: thus doeth euen he,  
which a lytle afoze was made of earth hym  
selfe, and within a lytle whyle after (whē he  
dyeth) turneth to earth agayne.

**I** Notwithstandynge, he careth not the  
more bycause he shall labour, nor bycause  
his lyfe is shorte, but stryucth to excel golde  
smithes, the syluer smithes, and copper smy  
thes, and taketh it for an honour, to make  
bayne thynges.

For his herte is asches, his hope is but  
bayne earth, and his lyfe is more vyle then  
clape, for so moche as he knoweth not hys  
owne maker þ̄ gaue hym his soule to worke  
and breathed in hym the breath of lyfe.

They count our lyfe but a pastyme, and  
our conuersacion to be but a market, & that  
men shoulde euer be gettynge: yea and that  
by cupll meanes.

**D** Now he that of earth maketh frayle ves  
sell and ymages, knoweth hym selfe to offed  
aboue all other.

All the enemyes of thy people and that  
hold them in subiection, are vnwysse, vnhap  
pye, and excedynge proude vnto theyr owne  
soules: \* for they iudge all the ydols of the  
Devythen

De ythen to be goddes, which neyther haue eye syght to se, noz noses to smell, noz eares to heare, noz fyngers of handes for to grope and as for theyr feete, they are to slowe to goo.

For man made them, and he that hath but a borrowed spyrte, falsponed them.

But no man can make a god lyke vnto hym: for seinge he is but mortall hym selfe, it is but mortall that he maketh with vnyghtous handes.

He hym selfe is better then they whom he wo:shyppeth, for he lyued, though he was mortall, but so dyd neuer they.

Yea, they wo:shypp beastes also which are moost myserable: for compare thynges that can not fele vnto them, and they are worse then these.

Yet is there not one of these beastes that with his syght can behold any good thyng, neyther haue they gyuen prayse noz thanke vnto God.

### The.xvi. Chapter.

God punyssheth the wycked,  
but defenderh the godlie, and  
that by great wonders.

**F**or these and suche other thynges, haue they suffred worthy punysshment and thozow the multitude of beastes are they rooted out.

In stede of the whiche punishmentes, thou hast graciously ordred thynne owne people, and gyuen them theyr desyre that they longed for: a newe and straunge taste, \*pre:  
parynge



### Sapientia.

parping the quayles to be theyr meate, to the intent that (by the thynges which were shewed and sente vnto them) they that were so greedy of meate, myght be withdrawen euen from the desyre that was necessarie.

But these within short time wer brought vnto pouertye, and tasted a newe meate.

**Rum. xx. a**

Foz it was requisite that (without any excuse) destruction shoulde come vpon those which vsed tyzanny, and to shewe only vnto the other how their enemies were destroyed

\* Foz when the cruell woodnesse of the beastes came vpon them, they perished thorow the stynge of the cruel serpentes.

Notwithstandinge, thy wylch endured not perpetuallie, but they were put in feare for a lytle season, that they myght be reformed, haupng a token of saluacyon to remembre the commaundement of thy lawe.

**B** Foz he that conuerted, was not healed by the thyng that he sawe, but by the Osaupour of all.

So in this thou shewedest thynne enemies, that it is thou which deliuerest from all euill.

**Exod. x. a**

As for them, \* when they were bytten with greshoppers and flies they dyed, for they were worthe to perish by suche.

But neyther the teeth of dragons, nor of venymous wormes, ouercame thy chyl-dren: for thy mercye was euer by them and helped them.

Therfore were they punished to remembre thy wordes, but hastily were they healed agayne.

The. xvi. chapter. Fol. lxxij

agayne: lest they shoulde fal into so depe forgetfulnesse, & they myght not vse thy helpe.

It was neyther herbe nor playster that restored them to healthe, but thy worde (O Lorde) which healeth all thynges.

It is thou (Lorde) that hast the power of lyfe and death: \* thou ledest vnto deathes dole and byngest vp agayne. But man thow come wycke dnesse slayeth his owne soule, and when his spryte goeth forth it turneth not agayne, neyther maye he cal agayne the soule that is taken awaye. Deut. xxxij. f  
i. reg. ij. d

It is not possyble to escape thyne hand: for the vngodly that wolde not knowe the were punysshed by the strengthe of thyne arme: \* with straunge waters, hayles, and raynes were they persecuted: and thowowe fyre were they consumed. Exod. ix. c

For it was a wonderous thyng that fyre myght do moze then water which quencherh all thynges: but the worlde is the auerger of the ryghtous.

\* Sometyme was the fyre so rane that the bestes which were sent to punyshe the vngodlye burnt not: and that bycause they shoulde se and knowe that they were persecuted with the punishment of God. Sapi. xij. d

And sometyme burnt the fyre in the water on euery syde, that it myght destroye the vnyghtous nacion of the earth. D

\* Agayne, thou hast fed thyne owne people with aungels foode: and sent them byed readye from heauen (without theyr labour) bringe very pleasaunt, and well gusted. Exod. xvi. a

Andro



### Sapientia.

And to shewe thy rycheſſe and ſweetnes  
vnto thy chylzen, thou gaueſt euerye one  
theyr deſyre, ſo that euery man myght take  
what lyked hym beſt.

But the ſnowe and yſe abode the byo-  
lence of the fyre, and melted not: that they  
myght knowe, that the fyre burnyng in the  
hayle and rayne, deſtroyed the frute of the  
ennemyes: the fyre alſo forgot his ſtrength  
agayne, that the ryghteous myght be no-  
rſhyed.

For the creature that ſerueth the,  
(which art the maker) is fearſe in punyſh-  
inge the vnyghtous, but is eaſye and gen-  
tell to do good, vnto ſuche as put theyr truſt  
in the.

**E**therfoze dyd all thynges alre the ſame  
tyme, and were all obedyent vnto thy grace  
which is the nource of all thynges, accor-  
dyng to the deſyre of them þ had nede ther-  
of: that thy chylzen (**O** Lorde) whome thou  
loueſt, myght knowe, \* that it is not nature  
and the growyng of frutes that fedeth men  
but that it is thy word which preſerueth the  
that put theyr truſt in the.

Deu. viij. a  
Math. iij. a

For loke what myght not be deſtroyed  
with the fyre, as ſoone as it was warmed  
with a lytle ſunne beame it melted: that all  
men myght knowe, that thankes ought to  
be gyuen vnto the befoze the ſunne aryſe,  
and that thou oughteſt to be worſhypped,  
befoze the daye ſpyng.

For the hope of the vnthankefull ſhall  
melt awaye as the wynter yſe, and perſhe  
as water

as water that is not necessarie.

**O**f the great darknesse in Egypte, and  
blyndnes of the vngodly.

**G**reat are \* thy iudgements (O Lord)  
and thy counsels can not be exprested  
therfore men do erre, that wyl not  
be reformed wth thy wysedome.

A  
Rom. xi. d

\* For when the vnrightheous thought  
to haue thy holy people in subiection, they  
were bounde within the bondes of darknes  
& longe nyght, shut vnder the roose, thyn-  
kyng to escape the euerlastyng wysedome.

Exod. x. e

And whyle they thought to be hyd in þ  
darknesse of theyr synnes, they were scat-  
tered abrood in the very myddest of the darke  
coueringe of forgetfulnesse, put to horrible  
feare and wonderously vexed.

For the corner where they were, myght  
not kepe them from feare, because þ soude  
came downe and vexed them: yea many ter-  
rible and straunge byspons made them  
afrayed.

No power of the fyre myght geue them  
lyght, nother myghte the cleare flammes of  
the starres lyghten that horrible nyght.

B

For there appeared vnto the a sodayne  
fyre, very dyedfull: At the whiche (when  
they sawe nothyng) they were so afrayed,  
that they thought the thyng whiche they  
sawe, to be the moze fearfull.

\* As for the sorcery & enchauntement  
that they vsed, it came to derision and the  
proude wysedome was brought to shame.

Exod. viij. b



### Sapientia.

For they that promysed to dye away the fearfulnesse and dyede from the weake soules, were sycke for feare of them selues, and that wth scoyne.

And thoughe none of the wonders feared them / yet were they afrayed at the beastes which came vpon them, and at the hissynge of serpentes: In so much that wth tremblyng they sowned, & said they sawe not the ayre, whych no mā yet may escape.

**I** For it is an heuy thyng when a mā owne consciēce beareth recozde of hys wyckednes, and condemneth hym.

**Psal. xlv. a.** And why? a bexed and wounded conscience, taketh euer cruell thynges in hande:

\* Fearfulnes is nothyng els but a declaryng that a man seeketh helpe and defence, to answer for hym selfe.

And loke howe muche lesse the hope is wthin, the moze is the vncertaynte of the matter, for the whych he is punyshed.

But they þ came on the myghty nyght slepte the slepe that fell vpon them from vnder and from aboue, somtyme were they afrayed thowowe the feare of the wonders and somtyme they were so weake þ they sowned wthal: for an hastye and sodayne fearfulnesse came vpon them.

Afterwarde pf any of them had fallen, he was kepte and shut in prelson, but wthout chaynes.

But pf any dwelte in a byllage, pf he had ben an herde or husbandman, he suffered intollerable necessite: for they were all bounde

The.xviii.Chapter Fo.lxxviii

bounde wythout one chayne of darknesse.

Whether it were a blasynge wynde or a  
sweete songe of the byrdes amonge þe thicke  
bryanches of the trees, or the vehemence  
of hasty runnyng water, or great noise  
of the falling downe of stones, or the play  
enge and runnyng of beastes, whom they  
sawe not, or the myghty noise of roaryng  
beastes, or the sounde that answereth a  
gayne in the hye mountaynes: it made the  
sowne for very feare.

For al þe earth shyned wyth cleare lycht  
and no man was hyndered in hys laboure.

Only vpon the ther fell an heuy nyght  
an ymage of darknesse, that was to come  
vpon them. Yea they were vnto them sel-  
ues the moost heuy and horrible darknes

The.xviii.Chapter.

Howe God destroyed the fyrst bozne in  
Egypte. Gods people eate the Easterlabe  
joyfully. The Egipcians mourne. God pu-  
nytheth the synners in the wylternesse.

Moses intreateth for the people.

¶ Evertheles thy sayntes had a very  
great lycht (and the enemyes herd  
theyr voyce, but they sawe not the  
fygure of them.)

And because they suffred not the same  
thynges, they magnified the: & they that  
were vexed afore (because they were not  
hurte nowe) thanked the, and besought the  
(O God) that ther myght be a difference.

\* Therfore had they a burninge pylle Rod. xij. a  
of fyre to leade them in the unknowen way,

Is it and



**Sapientia.**

and thou gauest them the Sunne for a fre  
gfft wpythout any hurte.

Reason it was that they shulde want  
lyght and to be put in the pzelon of darke-  
nesse, whych kepe thy chyldzen in captiuite  
by whom the vncorrupte lyght of the lawe  
of the world was for to be geuen.

**Exodi. i. e**

**Exod. xij. e**

**B** \* When they thought to slaye the ba-  
bes of the righteous (one beyng laped out  
& yet preserued to be leader vnto þ other)  
\* thou broughtest out the whole multitude  
of the chyldzen and destroydest these in the  
myghte water.

Of thys myght were oure fathers cer-  
tified afore, þ they knowynge vnto what  
othes they had geuen credence, myghte be  
of good there.

Thus thy people receaued þ health of þ  
ryghteous, but the vngodly were destroyed  
For lyke as thou haste hurte oure ene-  
myes, so hast thou promoted vs whō thou  
calledest afore.

For the ryghteous chyldze of the good  
men, offered secretly, and ordzed the lawe  
of ryghteousnes vnto vnite: that the iuste  
shulde receaue good & euell in lyke maner,  
syngynge prayles vnto the father of al mē

Agayne, ther was herd an incōuenient  
voyce of the enemyes: and a ppyous crye  
for chyldzen that were bewayled.

**C** The mayster and the seruaunt were puz-  
nyshed alpyke, the meane man and þ kynge  
suffred alpyke maner.

For they altogether had innumerable  
that

that dyed one death.

\* Nocher were the lpynges sufficient **Exod. xij. e**  
to burpe the deade: for in the twyncklyng  
of an eye the nobleste nacion of them was  
destroyed.

As ofte as God helped them afoze, yet  
wolde it not make them beleue: but in the  
destruccion of the fyrst bozne they knowles-  
ged, that it was the people of God.

For whyle all thynges were still, and  
when the nyght was in the myddest of hyr  
course, thy Almyghty word (**O** Lorde) lept  
downe from heauen out of the royal trone,  
as a rough mā of warre, in the myddest of  
the lande that was destroyed: and þe sharpe  
swearde perfourmed thy strayght comma-  
dement, standynge and spyllynge all thyng-  
es wpth death: yea it stode vpon the earth  
and reached vnto the heauen.

The spght of the euell dreames bered  
them sodenly, and fearfulnesse came vpon  
them vnwares.

The laye there one here, another there **D**  
halfe deade, halfe quicke, and shewed the  
cause of hys death.

For the visions that bered them, shew-  
wed them these thynges afoze: so that they  
were not ignorant, wherfor they perished.

The temptacion of death touched the  
ryghteous also, and amonge the multitude  
in the wylde nesse ther was insurrection:  
but thy wrath endured not longe.

\* For the blamelesse mā went in al the **Lu. xvi. g**  
haill, and toke the battayl vpon hym, and  
he is brought



### Sapientia.

brought forth the weapon of ministration:  
euen prayer and the censours of reconcy-  
lyng, set him selfe agaynst the wrath, and  
so brought the myserye to an ende, decla-  
ryng therby that he was thy seruaunt.

For he overcame not the multitude  
wth bodily power, nor wth weapons of  
myghte: but wth the worde he subdued  
hym that bered hym, puttynge the in re-  
membraunce of the othe and conuenaunt  
made vnto the fathers.

For when the deade were fallen downe  
by heapes one vpon another, he stode in the  
myddest, pacified þe wrath, and parted the  
waye vnto the lyuynge.

cro.xxviii.b

And why? \* In hys longe garmente  
was all beauty, and in the foure rowes of  
stones was the gloire of the fathers graue  
and thy maiesty was wyrtten in þe crowne  
of hys heade.

Vnto these the destroyer gaue place, &  
was afrayed of them: for it was oncely a re-  
tacion worthy of wrath.

### The.xix.Chapter.

Lyke as the wycked are euer synnyng  
more and more, so doth the wrath of God  
neuer cease, tyll they be destroyed. Of the  
that were punished in the tyme of Loth.

**B** For the vngodlye, the wrath came  
vpon them wthout mercy vnto the  
ende.

For he knewe befoze what shulde  
happen vnto them: howe that (when they  
had consented to let them go / and hadde  
sent

sent them out w<sup>th</sup> greate diligence) they wolde repent, and folowe vpon them.

\* For when they were yet mournynge and makynge lamentacion by the graues of the deade, they deuysed another foolyshe nesse: so that they persecuted them in theyr flyenge, whom they had cast out afore w<sup>th</sup> prayer. Exo. xliij. a.

Mo<sup>re</sup> thye necessitie also brought them vnto thys ende, for they had cleane forgotten the thynges that had happened vnto them afore.

But the thinge that was wantynge of theyr punysshment, was requisite so to be fulfilled vpon them w<sup>th</sup> tozmentes: that thy people myght haue a maruapulous passage thow<sup>e</sup>, and that these myght fynde a straunge death.

Then was euery creature fashioned a: B  
gayne of the newe, accordynge to the wyl of theyr maker, obeyenge thy commaundementes, that thy chylde<sup>n</sup> myght be kepte w<sup>th</sup>out hurte.

For the cloude overshadowed theyr tentes, and the drye earth appeared, where afore was water: so that in the reed see ther was a waye w<sup>th</sup>out impediment, and the great depe became a grene felde: where thow<sup>e</sup> all the people wente that were defended w<sup>th</sup> thy hande, seynge thy w<sup>o</sup>nderous and maruapulous wo<sup>r</sup>kes.

For as the horses, so were they fed and leyt lyke lambes praysynge the (O Lorde) whych haddest deliuered them.

Is iij And



## Sapientia.

And why? they were yet myndfull of the thynges, that happened whyle they dwelt yet in the lande: howe the grouse brought forth flies in steade of cattel, and how the ryuer scrawled wth a multitude of frogges in steade of fyshes.

**Exod. xvi. c.**  
**Num. xi. g.**

**C** \* But at the last they sawe a newe creation of byrdes, what tyme as they were deceaued wth lusses, and despyed delicate meates.

For when they were speakyng of theyr appetite, the quayles came vpon them fro the see / and punishmentes came vpon the synners, not wthout the tokens whych came to passe afoze, by the behemencye of the streames: for they suffered wothelpe accordyng to theyr wyckednes, they dealt so abhominably & churlyshe wth straungers.

Some receaued no vnknewen gesses, some brought the straungers into bondage that dyd them good.

**ij. Joh. b**

Beside all these thynges ther were some, that not only receaued no straungers wth theyr wylls, but persecuted those also / \* and dyd them much euell, that receaued them gladly.

**Bene. xix. c.**  
**iiij. Re. vi. d**

Therefore were they punished wth blyndnesse, \* lyke as they that were couered wth sodayne darkenesse at the doores of the ryghteous: so that euery one sought the intraunce of hys doze.

**D** Thus the elementes turned into themselves, lyke as when one tune is chainged vpon an instrument of musyke, & yet all the  
the

**The.xix.Chapter. fol. lxxvij.**

the residue kepe they; melodye: which may easely be perceyued, by the syght of the thynges that are come to passe.

The dyke lande was turned into a waterpe: and the thyng that afore swamme in the water, wente nowe vpon the dyke grounde.

\* The fyre had power in the water (as Sapi. xvi. c. trarpe to his owne vertue) and the water forgot his owne kynde to quenche.

Agayne, the flames of the noysome beastes hurte not the fleshe of them that went with them, neyther melted they the yse, which els melteth lightly.

In all thynges hast thou promoted thy people (O Lord) and brought them to honour: thou hast not despyed them, but alway and in all places haue thou stand by them.

(?)

**The ende of the booke of wysedome.**



**Ecclesiasticus.**  
**Ecclesiasticus called Iesus**  
**the sonne of Syrach.**

**The prologue of Iesus the**  
**sonne of Syrach vnto**  
**his booke.**



Any and great men haue declared wysdome vnto vs out of the lawe, out of the prophetes, & out of other that folowed them. In the which thynges Israel ought to be comended, by the reason of doctryne and wysdome. Therefore, they that haue it and reade it, shulde not only them selues be wyse therethowowe, but serue other also with teachyng & wytyng.

After that my graundfather Iesus had gyuen dyligent labour to reade the lawe, & prophetes and other bookes that were left vs of our fathers, and had well excercysed hym selfe therein, he purposed also to write some thynges of wysdome and good manners, to the intent that they whiche were wyllynge to learne and to be wyse myght haue the moze vnderstandyng, and be the moze apte to leade o good conuersacion.

Wherefore I exhorte you to receyue it louyngly, to reade it with diligence, and to take it in good worth, though our wordes be not so eloquent as the famous oratours. For the thyng that is wyptten in the Hebrew tongue, soundeth not so well when it is translated into an other speche. Not only  
by this

In this booke of myne, but also the lawe, the prophetes, and other bookes sounde farre othertwyle then they do, whē they are spoken in theyr owne language.

Now the. lxxviij. yere when I came in to Egypt in the tyme of Ptolome Euerges and contynued there all my lyfe, I gat libertye to reade and wyte many good thynges. Wherfore I thought it good and necessarye to bestowe my dyligence and trauayle to interprete this booke. And considering that I had tyme, I laboured and did my best to perfourme this booke, and to brynge it vnto lyghte: that the straungers also which are disposed to learne myght applye them selues vnto good maners, and lyue accordyng to the lawe of the Loꝝde.

The fyrst Chapter.

All wysdome cometh of God, for he onely is wyse. The frute of Gods feare.



All wysdome \* cometh of God the Loꝝde, and hath bene euer wryth hym, and is befoze all tyme.

Who hath nombred the sande of the see, the droppes of the raine, and the dayes of tyme?

Who hath measured the heygth of heauen, the breadth of the earth, and the depeth of the see?

Who hath sought out þe ground of Gods wisdom, which hath ben befoze all thynges?

\* Wysdome hath ben befoze all thynges and the vnderstandynge of prudence from everlasting. (Gods word in the heygth is þe well of

q  
ij. re. ij. b  
¶ ij. c

Job. xxxij.  
a.

Jacob. i. a

Roma. xi. d



**Ecclesiasticus.**

well of wylsedom, and the everlastyng  
commaundementes are the entraunce of  
her.)

Unto whome hath the roote of wyls:  
dome ben declared? Or who hath knowen  
her wyl?

Unto whom hath the doctrine of wyls:  
dome ben discovered and shewed? and who  
hath vnderstande the manyfolde entraunce  
of her.

**B** There is one: even the hyghest, the ma:  
ker of all thynges, the almyghty, & kyng  
of power ( of whome men ought to stande  
greatly in awe ) whiche syttech vpon his  
owne thzone, beinge a God of dominion:  
He hath created her thzow the holy gho:  
st he hath sene her, nombred her, and measu:  
red her. He hath poured her out vpon all  
his workes, and vpon all flesh accordyng  
to his gyft: he gyueth her ryche help vnto the  
that loue hym.

The feare of the Lorde is wo:shyp and  
triumphe gladnesse, and a ioyful crowne.

The feare of the Lorde maketh a merpe  
hert, gyueth gladnesse, ioye, and long lyfe.

Whoso feareth the Lorde, it shal go wel  
with hym at the last and in the day of his  
death, he shalbe blessed.

The loue of God is honourable wyls:  
dome: loke vnto whome it appeareth, they  
loue it, for they se what wonderous thyng:  
ges it doth.

\* The feare of the Lorde is the begyn:  
nyng of wylsdom, and was made with the  
saythfull

psal. cx. b  
proue. ix. b

faithfull in the mothers womb: it shall go with the chosen women, and shall be known of the ryghtous and faithfull.

The feare of the Lorde is the ryghte gods seruice, that p̄serueth and iustificieth the hert, and ḡueth mych and gladnesse.

Whoso feareth the Lorde shall be happye, and when he hath nede of comfort, he shall be blessed.

To feare God is the wysdome that maketh ryche, and bringeth all good with her. She fylleth the house with her gyftes and the garners with her treasure.

The feare of the Lorde is the crowne of wysdome, and ḡueth plenteous peace and healt.

He hath sene her and nombred her knowledge and vnderstandynge of wysdome, hath he poured out as rayne: and the that helde her fast, hath he brought to honour.

The feare of the Lorde is the roote of wysdome, and her b̄aunches are long lyfe  
(In the treasures of wysdome is vnderstandynge and deuocyon of knowledge, but wysdome is abhored of synners.)

The feare of the Lorde d̄yueth oute synne, for he that is without feare, cannot be made ryghtous: and his wylful boldnes is his owne destruction.

A patient man will suffre vnto the tyme and then shall he haue the rewarde of ioye.

A good vnderstandynge wyl hyde hys wordes for a tyme, and many mens lippes shall speake of his wysedome.

In the



**Ecclesiasticus.**

In the treasures of wysdome is the claracpon of doctrine, but the spyner abhorreth the wo:thyp of God.

My sonne yf thou despyze wysdom kepe the cōmaundement, and God shal gyue her vnto the: for the feare of the Lorde is wysdome and nourture, he hath pleasure in fapth and lounge mekenesse, and he shall fyll the treasures therof.

Be not obstinate and vnfapthfull to the feare of the Lorde, and come not vnto hym with a double herte.

Be not an pprocte in the syght of men and take good heed what thou speakest.

Marke well these thynges, lest thou happen to fal and bring thy soule to dishonour, and so God discover thy secretes and cast the downe in the myddest of the cōgregacpon, because thou woldest not receyue the feare of God, and because thyne herte is full of fapnednesse and decepte.

**The .ij. Chapter.**

An exhortacion vnto pacience and to the feare of God.

**Mat. xij. a**  
**ij. Tim. iij. b**  
**ij. Pet. iij. b**

**M**y sonne, \*yf thou wylt come into the seruyce of God, stande faste in ryghtousnesse and feare, and arme thy soule to temptation: sette thy hert, & be pacient: bowe downe thyne eare, receyue the wordes of vnderstanding, & shrinke not awaye when thou arte entysled.

Holde the fast vpon God: ioyne thy self vnto hym, suffre that thy lyfe may encrease at the last.

What

Whatsoever happeneth vnto the, receyue it: suffre in heynesse, and be pacient in thy trouble.

\* For lyke as golde and syluer are tryed in the fyre, euen so are acceptable men in the fornace of aduersitie.

Psal. cxij. a  
Sapiē. iij. a

Beleue in God, and he shall helpe the: orde thy waye aright, and put thy trust in him. Holde fast his feare, and grow therein.

O ye that feare the Lorde, take sure holde of his mercye: shynke not awaye fro hym, that ye fall not.

O ye that feare the Lorde, beleue hym: and your rewarde shall not be emptye.

O ye that feare the Lorde, put youre trust in hym, and mercye shall come vnto you for pleasure.

O ye that feare the Lorde set your loue vpon him, and your hertes shalbe lightened

Consydre the olde generacyons of men, (O ye chylzen) and marke them wel \* was there euer anye one confounded that put his trust in the Lorde? Psal. cxx. a  
Esa. xvi. a

Who euer contynued in his feare and was forsaken? Or whome dyd he euer despyse that called faythfully vpon hym?

For God is gracious and merciful, he forgyueth synnes in the tyme of trouble, and is a defender of all them that seke him in truthe.

Wo be vnto hym that hath a double herte, wycked lypes, and euyl occupied handes, and to the synner that goeth two maner of wayes,

Wo be



**Ecclesiasticus.**

Woe be vnto them that are loose of here  
which put not theyr trust in God, and ther  
foze shall they not be defended of hym.

Woe be vnto them that haue lost pacy-  
ence, fozeaken right wapes, and are turned  
backe into frowarde wapes. What wyl  
they do, when the Lorde shall begynne to  
vpsit them?

**Joh. xii i. b** **C** They that feare the Lorde wyl not mi-  
strust his woꝛde: \* and they that loue hym  
wyl kepe his commaundement.

**Rom. xiii. b** They that feare the Lord wyl seke out  
the thynges that are pleasaunt vnto hym:  
\* and they that loue hym shall fulfyll hys  
lawe.

They that feare the Lord wyl prepare  
theyr hertes, and humble theyr soules in  
his syght.

(They that feare the Lorde kepe hys  
commaundementes, and wyl be pacient,  
tyll they se hym selfe) sayinge:

**ij. re. xxiij. c**  
**Susan. d**

\* Better is it foze vs to fall into the han-  
des of the Lorde, then into the handes of  
men: foze his merce is as great as himselfe.

**The. iij. Chapter.**

**C** A doctryne foze chyliden, how they  
shoulde honour father and mother:  
and howe men ought to be gentle  
and lowlye.

**A** The chyliden of wysdome are a con-  
gregaciō of the ryghtous, and theiꝝ  
exercyse is obedience and loue.

Hear me your father (O my dere  
chyliden) and do thereafter þe may be safe.  
Foze the

\* For the Lorde wyl haue the father honoured of the chylde, and loke what a mother commaundeth hyr chylde to do, he wyl haue it kepte. Exodi. xx. v Deute. v. b

Who so honoureth hys father, hys synnes shalbe forgiven hym: and he that honoureth hys mother, is lyke one that gathereth treasure together.

Who so honoureth his father, shal haue love of hys owne chylde: and when he maketh hys prayer, he shal be heard.

Ephe. vi. a

\* He that honoureth hys father, shall haue a longe lyfe: and he that is obediēte for the Lordes sake, hys mother shal haue love of hym.

Is

He that feareth the Lorde, honoureth hys father and mother, and doth them seruyce, as it were vnto the Lorde hym selfe.

Honoure thy father in dede / in woꝛde, and in all paciēce, that thou mayest haue hys blessing: \* for the blessing of the father buyldeth vp the houses of the chylde, but the mothers curse rooteth out the foundations.

gen. xxv. d  
and. xlii. a  
deu. xxiij. a

Reioyce not whē thy father is reproved for it is no honour vnto the, but a shame.

For the woꝛthynesse of a māns father is hys owne woꝛthynesse, & where the father is without honour, it is the dishonour of his sonne.

My sonne make much of thy father in hys age, and greue hym not as longe as he lyueth.

And if hys vnderstandynge fayle, haue paciēce wth hym, and despyse hym not

¶ i in thy



**Ecclesiasticus.**

in thy strength.

For the good dede that thou shewest vnto thy father, shall not be forgotten: and when thou thy selfe wantest / it shall be rewarded the (and for thy mothers offence thou shalt be recompensed wth good, yea it shall be founded for the in righteousnes) and in the daye of trouble thou shalt be remembered: thy synnes also shall melt away, lyke as the yse in the fayre warme wether.

**E** He that forsaketh hys father, shall come to shame: and he that despeth hys mother, is cursed of God.

My sonne perfourme thy workes wth loupnge mekenes so shalt thou be beloued aboue other men.

The greater thou arte, the moze humble thy selfe (in all thynges) and thou shalt fynde fauoure in the syght of God.

For great power belongeth onely vnto God, and he is honoured of the lowly.

Pro. xxb. d.  
Rom. xij. a.  
Dent. xij. a

\* Seke not out the thynges that are aboue thy capacite, & searche not þe grounde of suche thynges as are to myghtye for the  
\* but loke what God hath comaunded the, thynke vpon that alwaye, and be not curious in many of hys workes. For it is not nedefull for the, to se wth thynne eyes, the thynges that are secrete.

Make not thou to muche searche in superfluous thynges, and be not curious in many of his workes: for many thynges are shewed vnto the already, whych be aboue the capacite of men.

The

The. iij. Chapter. Fol. lxxxij.

The medlynge wyth suche hath begy-  
led many a man and tangled theyr wyttes  
in vanite. Nowe he that loueth parell shal  
perpse therein.

An harde herte shall feare euell at the **D**  
last, (an herte that goeth two wayes shall  
not prospere: and he that is frowarde of  
herte, wyl euer be the worse and worse.)

A wycked herte shalbe laden wyth sor-  
rowes, and the vngodly synner wyl heape  
one synne vpon an other.

The cosiel of the proud hath no health  
for the plante of synne shalbe rooted oute  
in them.

The herte of hym that hath vnderstan-  
dynge, shal perceauce hygh thynges, and a  
good eare wyl gladly herken vnto wysdō.

An herte that is wyle and hath vnder-  
standing, wyl abstayne from synnes, and in-  
crease in the workes of ryghteousnesse.

Water quencherh burnyng fyre, \* and **Psal. xl. a**  
mercy reconpleth synnes. **Dani. iij. a**

God hath respecte vnto hym that is **Eccl. v. a.**  
thankfull: he thynketh vpon hym agaynst  
the tyme to come: so that when he falleth,  
he shall fynde a stronge holde.

The. iij. Chapter.

Wysedome learneth to be merciful & lo-  
upng vnto euery mā. What reward wyl-  
dome geueth to thē that loue her & seke her

**M**y sonne, \* defraude not the poore **A**  
of hys almes, and turne not away **Deut. xv. a**  
thyne eyes fro hym that hath neede. **Mat. xxv. c**  
Despyse not an hongry soule, &

I ij Despe



**Ecclesiasticus.**

**Despise not the pooze in hys necessitie.**

**Greue not the hert of hym that is helplesse, and wyl drawe not the gyfte fro the nedefull.**

**Refuse not the prayer of one that is in trouble, and turne not away thy face fro the nedye.**

**Cast not thyne eyes asyde fro the pooze that thou gyue hym no occasion to speake euell of the.**

**For yf he complayne in the bytternes of hys soule, hys prayer shalbe herde: euen he that made hym, shall heare hym.**

**Be curteous vnto the company of the pooze, humble thy soule vnto the elder, and bowe downe thy heade to a mā of wozship**

**Let it not greue the to bowe downe thyne eare vnto the pooze, but paye thy det and geue hym a frendly answer, and that wyl mekenesse.**

**Ben. xiiij. c  
Exod. ij. b**

**\* Delouer hym that suffreth wozge fro the hade of the oppzessoure, & be not faynt herted, when thou syttest in iudgement.**

**Be mercyfull vnto the fatherlesse as a father: and be in steade of an husbände vnto theyr mother: so shalt thou be as an obedient sonne of y<sup>e</sup> hyghest, and he shall loue the moze then thy mother doth.**

**Wysedom breatheth lyfe into hyr chyldren, receaueth them that seke her, & wyl go before the in the waye of ryghteousnes.**

**He that loueth her, loueth lyfe: & they that seke diligently, shall haue great ioye.**

**They that kepe her shal haue the hertys rage**

rage of lyfe: for where she entreteth in, there is the blessing of God.

They that honour her shalbe the seruantes of the holy one: and they that loue her, are beloued of God.

Who so geueth care vnto her, shal iudge the Deuyl: and he that hath respecte vnto her, shal dwell seafelpe.

He that beleueth her, shal haue her in possession, and hys generacion shal endure for when he falleth, she shal go wpth hym before all.

Feare, drede, and temptacion shal she bynge vpon hym, and crie hym in hys doctrine, tyll she haue so proued hym in hys thoughtes, & he comyt hys soule vnto her.

Then shal she stablyshe hym, bynge the ryght waye vnto hym / make hym a gladde man, she we him hys secretes, & heape vpon hym the treasures of knowlege, vnderstandynge, and ryghteousnesse.

But yf he go wzonge, she shal forsake hym, and gyue hym ouer into the handes of hys enemye.

My sonne, \* make muche of the tyme, eschue the thynge that is euell, & and for thy lyfe, shame not to save the truthe.

D  
Ephē. v. b.  
+ Math. x. c

For ther is a shame that bringeth sinne and there is a shame that byngeth wozshipp and fauoure.

\* Accepte no persone after thyne owne wyll, that thou be not confounded to thyne owne decaye.

Leui. xix. d

Be not ashamed of thy neyghboure in

L iiij hys



**Ecclesiasticus.**

hys aduersite, & kepe not backe thy counsel,  
whē it may do good, nother hyde thy wysse  
dome in hyr bewtye.

For in the tonge is wysedome knowne  
so is vnderstādyng, knowlege, & learnyng  
in the talkyng of the wysse, & stedfastnesse  
in the woꝝkes of ryghteousnesse.

In no wysse speake agaynst the worde  
of truth, but be ashamed of þy lyes of thyne  
owne ignoraunce.

Shame not to confesse thyne erroure  
and submytte not thy selfe vnto every mā,  
because of synne.

Withstande not the face of the myghty  
and styue not agaynst the streame.

But for þy truth styue thou vnto death  
and God shall fyght for the agaynst thyne  
enemyes.

Be not haisty in thy tonge, nother slack  
and negligent in thy woꝝkes.

Be not as a lyon in thyne owne house,  
destroynge thy housholde folkes, oppꝛessyng  
them that are vnder the.

Act. x. c.

\* Let not thyne hāde be stretched out to  
receaue, and shut when thou shuldest geue

**The. v. Chapter.**

¶ Let no mā trust in hys ryches, let no mā  
leane vpon his owne power, no mā despyse  
the mercy / and longe sufferynge of God.

Incc. xii. b  
Eccl. x. c.

**T**rust not vnto thy ryches, \* and say  
not: rush, I haue ynough for my lyfe  
(for it shal not helpe in the tyme  
of vengeance and temptacion.)

Followe not þy lust of thyne owne herte  
in thy

In thy strength, and saye not: \*tush, howe shulde I, or who wyl caste me downe because of my woꝝkes: for doutles God shall auenge it. Eccli. viij. b

And saye not: I haue comytted no synnes, but what euil hath happened me: for the Almyghtye is a pacient rewarder.

\* Because thy synne is forgeuen the be not therfoze wythout feare, nother heape one synne vpon an other. \* And saye not: tush, the mercy of the Lord is great, he shal forgyue my synnes, be they neuer so many. Rom. vii. a

\* For lyke as he is mercyfull, so goeth wyath from hym also, and hys indignaciō cometh downe vpon synners. Eccli. xxi. a

Make no tarpenge to turne vnto the Lord, and put not of from daye to daye: for suddenlye shall hys wyath come, and in tyme of vengeance he shall destroy the. Eccli. xvi. b

\* Trust not in wicked ryches, for they shall not helpe in the daye of punishment and wyath. B

† Be not carped about to euery wynde, and go not into euery waye: for so doth the synner that hath a double tonge. Prou. i. a

(Stand fast in the waye of the Lord) be stedfast in thyne vnderstandynge, abyde by thy woꝝde, and followe the woꝝde of peace, and ryghteousnesse and. xi. a

Be gentle to heare the woꝝde of God, that thou mayest vnderstande it, and make a true answer wyth wysedome. Eze. vii. b

\* Be swyfte to heare but slowe and patient in geuyng answer. Soph. i. c



**Ecclesiasticus:**

**Eccli. iij. d**

Yf thou hast vnderstandynge shap thy  
neyghboure an answer: Yf no laye thyne  
hande vpo thy mouth: lest thou be trapped  
in an vndiscrete worde, & so confounded.

**Leui. xij. d**

\* Honour and worshyp is in a mans  
wyle talkynge, but the tonge of the vndis-  
crete is hys owne destruccion.

\* Be not a pꝛeuꝑe accuser as longe as  
thou lyest, & vse no flaunder with thy tōge.

Foꝛ shame and soꝛowe goeth ouer the  
these, and an euell name ouer hym, that  
is double tonged: but he that is a pꝛeuꝑe ac-  
cuser of other men shalbe hated, enuyed &  
confounded.

Se that thou iustifye small and greate  
alyke.

**The. vi. Chapter.**

**O**f true and false frendshyppe. An exhoꝛ-  
tacion to hearken vnto wylledome.

**A**

**B**e not thy neyghbours enemye foꝛ  
thy frendes sake: foꝛ who so is euell  
shalbe heyze of rebuke & dyshonoure,  
and who so euer beareth enuye and  
a double tonge offendeth.

**Prou. iij. a**

**Esay. b. e**

**Rom. xij. c**

\* Be not pꝛoude in the deuꝑce of thyne  
owne vnderstandynge, lesse thy leaues wy-  
ther, and thy frute be destroyed, and so thou  
be lefte as a drye tree.

Foꝛ a wicked soule destroyeth him that  
hath it, maketh him to be laughed to scoꝛn  
of hys enemyes, (and byngeth hym to the  
poꝛcion of the vngodlye.)

**Prou. xv. a**

**Eccle. x. b**

\* A swete worde multiplyeth frendes,  
and pacifyeth them that be at variaunce,  
and

The. vi. Chapter. Fol. lxxv.

and a thankfull tonge wyl be plentuous  
in a good man.

\* Holde frendeshyp with many, neuer:  
thelesse, haue but one counsaier of a thou  
sande.

Yf thou gettest a frende, \* proue hym  
first, and be not hasty to geue him credence.

For some man is a frende but for a tyme  
and wyl not abyde in the daye of trouble.

And there is some frende that turneth  
to enymitie, and taketh parte agaynst the:  
and yf he knoweth any hurte by the he tel:  
leth it out.

\* Agayne, some frende is but a compa:  
nion at the table, and in the daye of nede he  
continueth not.

But a sure frende wyl be vnto the euē  
as thyne owne selfe, and deale faythfullye  
with thyne householdfolke.

Yf thou suffre trouble and aduersitye,  
he is with the: and hydeth not hym self fro  
the.

Depart from thyne enemyes, yea and  
beware of thy frendes.

A faythfull frende is a stronge defence:  
whoso fyndeth suche one, fyndeth a noble  
treasure.

A faythfull frende hath no peare, the  
weyght of golde and syluer is not to be co:  
pared to the goodnesse of his fayth.

A faythfull frende is a medecin of lyfe, **E**  
and they that feare the Lorde, shall fynde  
hym.

Whoso feareth the Lorde shal prosper  
with

Eccle. viij. c  
B

Deu. xij. b  
Exxij. b  
Mich. vii. a  
Math. x. c

ecc. xxxvii. a



**Ecclesiasticus.**

With frendes, and as he is hym self, so shall  
his frende be also.

My sonne, receyue doctryne from thy  
pouth vp: so shalt thou fynde wysdome tyll  
thou be olde.

**Eccles. xv. d** Go to her as one þat ploweth, and soweth  
and wayte paciencie for her good frutes.  
\* For thou shalt haue but lytle labour in  
her worke, but thou shalt eat of her frutes  
ryght soone.

O how excedeng sharpe is wysdome to  
vniuersed men: an vnstedfast bodie wyl not  
remayne in her.

Vnto suche she is as it were a touth:  
stone, and he casteth her from hym in al the  
haste: for wysdom is with hym but in name  
there be but fewe that haue knowledge of  
her:

(But with them that knowe her, she as-  
pydeth euen vnto the appearing of God)

**Math. xi. c** **D** Give eare (my sonne,) receyue my do-  
ctryne, and refuse not my counsaile.

Put thy foote into her lynkes, \* and  
take her yoke vpon thy necke: bowe downe  
thy shoulde vnder her, beare her paciently  
and be not werpe of her bandes.

Come vnto her with thy whole herte,  
and kepe her wayes with all thy power.

Seke after her, and she shalbe shewed þe:  
and when thou hast her, forsake her not.

For at the last thou shalt fynde rest in  
her, and that shall be turned to thy greate  
ioye.

Then shal her fetters be a strong defence  
for the,

The. vii. Chapter Fol. lxxxvi.

for the, and her poke a glorious rayment.

For the beautye of lyfe is in her, and her bandes are the couplunge togyther of saluacion.

Yea a glorious rayment is it, thou shalt put it on: and the same crowne of ioy shalt thou were.

My sonne, yf thou wylt take hede thou shalt haue vnderstanding: and if thou wilt applie thy mynde, thou shalt be wyle.

Yf thou wylt bowe downe thyne care thou shalt receyue doctryne: and yf thou desyre in hearynge, thou shalt be wyle.

Stande with the multitude of suche elders as haue vnderstanding, and consent vnto theyr wysdome with thyne hert: \* p thou mayest heare all godly sermons, and that the worthy sentences escape the not.

Eccle. viij. 3

And yf thou seest a man of discrete vnderstanding, get the soone vnto hym, and let thy foote treade vpon the steppes of his doyes.

\* Let thy mynde be vpon the commaundes of God, and be earnestly occupied in his lawes.

Psal. i. 2

So shall he stablysh thy herte, and gyue the wysdome at thyne owne desyre.

The. viij. Chapter.

Many goodly lessons and documentes.

A

**N**o euill, so shall there no harme happen vnto the. Departe awaye from the thyng that is wicked, and no misfortune shall medle with the:

My sonne, sowe no euill thynges in the sowes



**Ecclesiasticus.**

followers of vncpyghtousnesse, so shalt thou  
not reape them seuenfold.

**1929. xxv. a** \* Labour not vnto man for any lordshipp,  
\* neyther vnto the kynge for the seate of  
honour.

**Job. ix. a. e** \* Justifye not thy selfe before God (for  
**Isa. cxlii. a** he knoweth the herte) and despyr not to be  
**Eccle. vii. c** reputed wyse in the ptesence of the kynge.

**Luk. xviij. b** Make no labour to be made a iudge, ex-  
cept it so were, that thou couldest mightely  
put downe wyckednesse.

For if thou shouldest stande in awe of  
the ptesence of the myghtye thou shouldest  
fayle in gyngunge of sentence.

Offende not in the multitude of the citie  
and put not thy selfe amonge the people.

**Eccle. xii. c** \* Wynde not two synnes togyther, for  
in onc synne shalt thou be vnpunished

Saye not tush, God wyl loke vpon the  
multitude of my oblations, and whē I of-  
fre to the hyghest God, he wyl accept it.

**B** Be not fapntcherted when thou makest  
thy prayer, neyther slacke in gyngunge of al-  
messe.

**Eccle. xiii. a** \* Laugh no man to scozne in the heuy-  
**1. reg. ij. b** nesse of his soule, for God (which seeth all  
thynges) is he, \* that can byngne downe,  
and see vp agayne.

Accept no lesyng agaynst thy brother,  
neyther do the same agaynst a frende.

**Saple. i. b** \* Use not to make any maner of lye,  
for the custome therof is not good.

**Math. vi. b** Make not many wordes when thou art  
amonge y<sup>e</sup> elders, \* and when thou prayest  
make

make not moche bablynge.

\* Let no laborious worke be tedious **adm. xii. b**  
vnto the, neither the husbandrye which the  
almightye hath created.

\* Make not thy boost in the multitude  
of thy wyckednesse, but humble thy selfe, **Eccle. v. a**  
euen from thyne herte: and remembre that  
the wrath shall not be longe in tarpinge,  
and \* that the vengeaunce of the fleshe of  
the vngodlye is a very fyre and worme. **Esa. lxxvi. b**

\* Gyue not ouer thy frende for anye  
good, nor thy faythfull brother for the best **pro. xxvii. b**  
golde.

Depart not from a discrete and good  
woman that is fallen vnto the for thy por-  
tyon in the feare of the Lorde, for the gyfte  
of her honestye is aboue golde.

\* Where as thy seruaunt worketh tru: **Leu. i. xix. c**  
ly, intrete hym not euill, nor the hyzelpng  
that is faythfull vnto the.

Love a discrete seruaunt as thyne owne  
soule, \* defraude hym not of his lybertye, **Leu. xi. xxv. f**  
neither leaue hym a pooze man.

\* Yf thou haue cattell, loke wel to them **Deu. it. xxv. a**  
and yf they be for thy profyte kepe them.

\* Yf thou haue sonnes, bypng them vp **Eccle. xxx. a**  
in nurtour and learnynge, and holde them **Ez. i. xvi. a**  
in awe from theyr youth vp.

Yf thou haue doughters, kepe theyr bo-  
dye, and shewe not thy face chearefull to-  
warde them.

Marrye thy doughter, and so shalt thou  
perfourme a wayghthe matter: but gyue  
her to a man of vnderstandynge.

Yf thou



**Ecclesiasticus.**

Yf thou haue a wyfe after thynne owne mynde, forsaake her not (but comyt not thy selfe to the hateful.)

**Eccle. iii. a**  
**Tobi. iii. a**

**D** \* Honour thy father from thy whole hert, and forget not the sorrowfull traungle that thy mother had with the.

Remember that thou wast borne thorrowe them, and how canst thou recompence them the thinges þ they haue done for the? Feare the Lorde with all thy soule, and honour his mynystrs.

**Deut. xij. c**

Loue thy maker with all thy strength, \* and forsaake not his seruauntes.

Feare the Lorde with all thy soule, and honour his pceses.

**Lu. xviij. b**

\* Gyue theyr porcion of the fyrst frutes and increas of the earth, lyke as it is commaunded the: gyue them the shoulders and theyr appoynted offringes and fyrstlinges

**Pro. xi. c**

**Mat. xix. c**

**Luke. vi. d**

\* Reach thynne hand vnto þ pooze that God maye blesse the with plentousnesse.

**Galat. vi. a**

**Tobi. i. d**

**\* Ro. xii. b**

\* Be lyberal vnto all men lyupng: yet let not but do good euen to them þ at deed.

\* Let not them that wepe be without comforte, but mourne with suche as mourne.

**Mat. xxv. c**

\* Let it not greue the to vpsit the speke for that shall make the to be beloued.

Whatsoeuer thou takest in hande, remember the ende, and thou shalt neuer do amysse.

**The. viij. Chapter.**

**C** He teacheth to beware of stryfe, to thinke scozne of noman, to auoyde suretyshyp, to beware of brynlesse and enyl people

**Stryue**

**S**trype not w<sup>th</sup> a myghtye man, & least thou chaunce to fall in to hys handes.

\* Make no variaunce with a myghtye man, lest he happen to bynge bp an harde quarell agaynst the.

Math. v. c

\* For golde and syluer hath vndone many a man: yea euē the hertes of kynges hath it made to fall.

Eccle. xxi. a

Strype not with a man that is full of wordes, and laye no synckes vpon his fyre:

Kepe no company with the vilernd lest he gyue thy kyndred an euyl report.

\* Despyse not a man that turneth him selfe away from synne, and cast hym not in the teeth withall: but remembze that we are frayle euyrychone.

Galat. vi. a  
ii. Cor. ii. b

\* Thynke scozne of noman in his olde age: for we waxe olde also.

Leuit. xix. g

Be not glad of the death of thynne enemye, but rememembze that we must dye all the sorte of vs (and fayne wolde we come into sope)

\* Despyse not the sermons of suche elders as haue vnderstanding, but acquaint thy selfe with the wyse sentences of them: for of them thou shalt learne wysdom, and the doctryne of vnderstandynge, and howe to serue great men without complaynt.

Eccle. vi. c

Go not from the doctryne of the elders for they haue learned it of the fathers:

For of them thou shalt learne vnderstandynge, so that thou mayest make answere in the tyme of nede:

Byndle



## **Ecclesiasticus**

**Kindle not the coles of synners, lest thou be bzent in the fyre flames of theyr synnes.**

**Respect not the face of the blasphemour, that he laye not wayte for thy mouth.**

**Eccle. xxi. a**

**\* Lende not vnto hym that is myghtyter then thy selfe: Yf thou lendest him coult it but lost.**

**Pro. vi. a**

**xi. b. xvij. c**

**xx. a xxv. b**

**\* Be not suretye aboue thy power: yf thou be, then thynke surely to paye it.**

**Go not to lawe with the iudge, for he wyl iudge accorpyng to his owne honour.**

**Gene. iiij. b**

**\* Trauaple not by the waye with hym that is blamelesse, lest he do the euill: for he foloweth his owne wylfulnesse, and so shalt thou perishe thowowe his folye.**

**C**

**Pro. xxi. d**

**Elay. ij. a**

**\* Strype not with hym that is angrie and cruell, and god not with hym in to the wyldeynesse: for bloude is nothyng in hys syght, and where there is no helpe, he shal murther the.**

**Eccle. ix. c**

**xxvii. a. b**

**\* Take no counsaile at fooles, for they loue nothyng, but the thynges that please them selues.**

**Make no counsaile before a straunger, for thou canst not tell what wyl come of it.**

**Eccles. vi. a**

**\* Open not thyne hert vnto euery man lest he be vntankefull to the, and put the to repose.**

## **The. ix. Chapter.**

**How men shulde behaue them selues with theyr wyues, and how olde frend: shyp ought not to be broken. &c. With many other goodly lessons,**

**Be not**

The. ix. Chapter. Fol. lxxxix.

**B**e not gelous ouer the wyfe of thy  
bosome, þ the she we not some shre:  
wed point of wicked doctrine vpon þ

\* Beue not the power of thy lyfe **Jud. xvi. d**  
vnto a woman, lest she come wpythin thy  
strength, and so thou be confounded.

Loke not vpon a woman that is desyr-  
ous of manye men, lest thou fall in hyr  
snares.

Use not the company of a woman, that  
is a player and daunser, and heare her not **1910e. b. a**  
\* lest thou peryphe thowowe her entysunge.

Beholde not a mayden, that thou be  
not hurte in hyr beautye.

\* Caste not thy mynde vpon harlottes **1910. b. a.**  
in any maner of thyng, lest thou destroye  
both thy selfe and thyne heritage.

Go not aboute gasyng in euery lane  
of the cytie, nether wandze thou abode in  
the stretes therof.

\* Turne awaye thy face from a beau- **Matth. v. c**  
tyfull woman and loke not vpon the fayre-  
nes of other.

\* Many men haue perypshed thowowe **1910. b. a**  
the beautye of women: for thowowe it the de- **ge. xxxij. a**  
syre is kyndled as it were a fyre. **ij. reg. xi. a**

(An aduouterous woman shalbe troden **Judic. x. xi.**  
vnder foote as myze, of euery one that go- **and. xij.**  
eth by the waye.

Many a man wondrynge at the beau-  
tye of a straunge woman, hath bene caste  
out, for hyr woordes kyndle as a fyre)

Syt not wpyth another mans wyfe by  
any meanes, lye not wpyth her vpon the bed,

**A** i make



**Ecclesiasticus.**

make no wordes wpyth her at the wyne: lest  
thynne herte consente vnto her, and so thou  
wpyth thy bloude fall into destruccion.

**Eccli. vi. a**

\* Forsake not an olde frende: for the  
newe shall not be lyke hym.

A newe frende is newe wyne: let hym  
be olde, and thou shalt dypnke hym wpyth  
pleasure.

Delyte not the honoure and ryches of  
a synner, for thou knowest not what de-  
struccion is for to come vpon hym.

Delyte not thou in the thyng that  
the vngodly haue pleasure in: beyng sure  
that the vngodly shall not be accepted vn-  
till thy graue.

**E** Kepe the from the man that hath po-  
wer to slay, so nedest thou not to be afraid  
of deathe.

And yf thou comest vnto hym, make  
no faute/lest he happen to take awaye thy  
lyfe.

Remember that thou goest in the myd-  
dest of the snares, and vpon the bulwokes  
of the cytie.

**Eccli. viij. c**  
**E. xxxvii, a** Beware of thy neyghboure as nye as  
thou canste, \* and medle wpyth suche as be  
wyle, and haue vnderstandynge.

**Deut. vi. b**  
**and. xi. c**

Let iuste me be thy gesses, let thy myght  
be in the feare of GOD, let the remembraunce  
of GOD be in thy mynde, \* and let all thy  
talkynge be in the commaundementes of  
the Hyghes.

**ij. Reg. ij. b** In the handes of the craftesmen shall  
the workes be comēded, \* so shal p pynces  
of th

of the people in þ wylde of thep; talkyng

A man full of wordes is parlous in his  
cylie: and he that is temerarious, and pass  
shame in hys talkyng, is to be abhored.

## The .x. Chapter.

Of iudges and rulers of the people.  
Howe pryde ought to be eschued.

**A** wylse iudge wyl oꝛdꝛe hys people  
wyt discretion, and where a man of A  
vnderstandyng beareth rule, there  
goeth it well.

\* As the iudge of the people is him selfe  
even so are hys officers: and loke what ma  
ner of man the ruler of the cylie is, such are  
they that dwell there in also.

1920. rrr. b

\* An unwise kyng destruyeth his peo  
ple, but where they that be in authorite  
are men of vnderstandyng, there the cylie  
prospereth.

11. reg. xij. a

The power of the earth is in the hande  
of God, and when hys tyme is, he shall set  
a profitable ruler vpon it.

In the hande of God is the power of  
man, and vpon the scribes shall he laye his  
honoure.

\* Remembre no wronge of thy neygh  
boure and medle thou wth no vnryghte  
ous workes.

Leui. xix. c

Pryde is hatefull before God and me,  
and all wyckednesse of the hepyen is to be  
abhored.

\* Because of vnryghteous dealyng, Jer. xlvij. a  
wronge, blasphemys, and dyuerse deceat, Dani. iij. c  
a realme shalbe translated from one people

¶ ¶ to



**Ecclesiasticus.**

**I** to another.

There is nothyng worse then a covetous man.

What availest thou the, O thou earth and althes?

There is not a more wycked thyng, then to love monney.

And why? suche one hath his soule to sell: yet is he but fylthye dounge whyle he lyueth.

And though the phisicion shewe his helpe neuer so longe, yet in cōclusion it goeth after this maner: to daye a kynge, to morowe deade.

For when a man dyeth, he is the hye of serpentes, beastes and wormes.

The begynnynge of mans pryde, is to fall awaye from God: and why? his herte is gone from his maker, for pryde is the originall of all synne.

Who so taketh holde therof, shalbe fylled wyth cursynges, and at the laste it shal ouerthrowe hym.

Therefore hath the Lorde brought the congregacion of the wicked to dishonoure, and destroyed them vnto the ende

**C** \* God hath destroyed the seates of  
Saple. vi. b proude prynces, & set vp the meke in theyr  
Luke. i. d steade.

**xiiij. b. xviij** God hath wythered the rootes of the  
**b** proude hepythen, and planted the lowlye amonge them.

**Gene. xix. c** \* God hath ouerthrowen the landes of  
the Hemythen, and destroyed them out of  
the

the grounde.

He hath caused them to wyther awaye  
he hath brought them to naught, & made  
the memoriall of them to cease from out of  
the earth.

(God hath destroyed the name of the  
proude, and lefte the name of the humble  
of mynde.)

Wypde was not made for man, nother  
wothfulnes for mens chyldren.

The seede of men that feare god shalbe  
brought to honoure, but the seede whiche  
transgresseth þe commaundementes of the  
Lorde, shalbe shamed.

He that is the ruler amonge brethren/  
is holden in honoure amonge them, and re-  
gardeth suche as feare the Lorde.

The gloire of the ryche, of the honora- **D**  
ble/and of the pooze, is the feare of God

Despyse not thou the iuste pooze man,  
and magnifye not the ryche vngodly

Great is the iudge and myghtye in ho-  
noure, yet is ther none greater the he that  
feareth God

\* Unto the seruaunte that is dyscrete, **Pro. xvij. a**  
shall the fre do seruyce

\* He that is wyse and wel nurtoured, **ij. Ec. xii. b**  
wyl not grudge when he is reformed,  
and an ignoraunt bode shall not come to  
honoure

Be not proude to do thy worke, & dys-  
payre not in tyme of aduersitie

\* Better is he that laboureth & hath **Pro. xij. b**  
plenteousnesse of al thynges, then he that

**M** **ij** **is goz**



**Ecclesiasticus:**

is gorgeous, and wanteth breade.

**E** My sonne, kepe thy soule in mekenesse,  
and geue her hyr due honour.

Who shall iustifye hym, that synneth  
agaynst hym selfe?

Who wyll honour hym, that dishonou  
reth hys owne lyfe.

The poore is honoured for hys fayth  
fulnesse and truth, but the ryche is hadde in  
reputacion bycause of hys goodes.

He that ordzeth hym selfe honestly in  
pouerte / how muche moze shall he behaue  
hym selfe honestly in ryches?

And who so ordzeth hym selfe vnbonest  
lye in ryches, howe muche moze shall he be  
haue hym selfe dysbonestly in pouertye.

**The .xi. Chapter.**

**M**any good instructions.

Gene. xli. f  
Dani. vi. a

**A** He wylsedome of hym þ is brought  
lowe, shall lyfte vp hys heade, and  
shal make hym to lyc amonge great  
men.

Commende not a man in hys beautye,  
nother despyse a man in hys better appe  
raunce.

The Bey is but a small beaste amonge  
the foules, yet is hyr frute excedynge  
swete.

Actu. xij. d

Be not proude of thy raymente, \* and  
exalte not thy selfe in the daye of thyne ho  
noure: for the woꝝkes of the hyghest onely  
are wonderfull: yea glorious, secreete and  
vnknownen are hys woꝝkes.

Many tyrantes haue bene fayne to  
lyc

lyt downe vpon the earth, \* and the vny-  
kely hath woꝛne the crowne.

1. Reg. xij. c  
1. Best. vi

Many myghtye men haue ben brought  
lowe, and the honourable haue ben delue-  
red into other mens handes.

\* Condemne no man, befoze thou haue  
tryed out the matter: and when thou hast  
made inquisition, then resourme ryghte-  
ouslye.

Deut. xij. b  
and xviij. b  
Josu. vij. c  
and. xxiij. c

\* Beue no sentence befoze thou haue  
herde the cause, but fyrst let men tell oute  
theyr tales.

19. xviij. b

Styue not for a matter that toucheth  
not thy selfe, and stande not in the iudge-  
mente of synners

B

My sonne, medle not wyth many mat-  
ters: \* and yf thou wylt be ryche, thou shalt  
not be vnglyte: and though thou followe  
after, yet shalt thou not get it: and though  
thou runnest thy way afoze, yet shalt thou  
not escape.

Math. xix. c  
1. Tim. vi. b

\* There is some man that laboureth  
and the moze he weerpeth hym selfe, the  
lesse he hath.

19. x. c.

Agayne, some man is slouthfull, hath  
nede of helpe, wanteth strength, and hath  
great pouertie, and Gods eye loketh vpon  
hym to good, setteth hym vp from hys low  
estate, \* and lyfteth vp hys heade: so that  
many men maruaile of hym, and geue ho-  
noure vnto God.

Job. xij. c

\* Prosperite and aduersite, lyfe and  
death, pouertie and ryches come all of the  
Lorde,

J  
Job. i. c,  
eze. xviij. a

Wysedome



**Ecclesiasticus.**

(Wysedome, nurtoure and knowlege of  
the lawe are wpth God)

Loue and the wayes of the good are  
wpth hym

Erroure and darkenesse are made for  
synners: and they that exalte them selues  
ware olde in euell)

The gyfte of God remayneth for þe rygh-  
teous, and hys good wyll shall geue pro-  
sperite for euer

**Luce. xij. b**

Some man is ryche by luyunge nygard-  
lye, and that is the porcion of hys rewarde  
in that he sayeth: \* now haue I gottē rest,  
and now wyll I cate and drynke of my  
goodes my selfe alone

And yet he consydereth not, þe tyme  
draweth nye, that he muste leaue all these  
thynges vnto other mē, and dye hym selfe.

Stande thou fast in thy couenaunte, &  
exercise thy selfe therin, and remayne in  
the worke vnto thy age

**D** Continue not in the workes of synners,  
but put thy truste in God, & hyde in thyne  
estate?

For it is but an easye thyng in þe syght  
of God, to make a poore man ryche, & that  
sodenlye.

The blessing of God hatheth to the  
rewarde of the ryghteous, and maketh his  
frutes soone to flozysch and prospere.

Saye not: what helpeth it me? & what  
shall I haue the whyle? Agayne, saye not:  
I haue ynough howe can I wante?

**eccli. xvij. c**

\* When thou arte in welfare, forgette  
not

not aduersitie: and when it goeth not well  
with the, haue a good hope that it shall be  
better.

For it is but a small thyng vnto God,  
in the dape of deach to rewarde euery man  
acco:dyng to his wayes.

The aduersitie of an houre maketh one  
to forget all pleasure, and when a mā dieth  
his wo:kes are discouered.

Waple no bodpe before his death: for  
a man shalbe knowen in his chyldren.

Wypng not euery man into thyne house  
for the deceptfull layeth wayte dpuersly.

Lyke as a partych in a maunde, so is þ  
hert of the proude: and lyke as a sppe that  
loketly vpon the fall of his neyghbour.

For he turneth good vnto euyl, & slaß  
dyeth the chosen.

Of one sparke is made a great fyre and  
an vngodlye man layeth wayte for bloude.

Beware of the disceyful, for he ymagi  
neth wycked thynges, to bypng the to aper  
petuall shame.

Yf thou takest an aleaunt vnto the, he  
shall destrope the in disquetyne, & dypue  
the from thyne owne wayes.

The xii. Chapter.

Howe, and to whome, a man  
shoulde do good.

**W**hen thou wyll doo good, knowe to  
whome thou doest it, and so shalte  
thou be greatlye thanked for thy be  
nefeces.

\*Do good to the ryghtous, and thou  
shalt

Gala. v. b

1. Timo. v. a



## **Ecclesiasticus**

shalce fynde greace rewarde: though not of hym, yet (no doubt) the Lorde hym self shal rewarde the.

He standeth not in a good case that is alwaye occupped in euyl, and gyueth no almesse.

Foz the higest hateth the synners, and hath mercy vpon them that shewe the workes of repentaunce.

Gyue thou vnto suche as feare God, and receyue not a synner.

As foz the vngodlye and synners, he shal recompence vengeaunce vnto them, & kepe them to the daye of wrath.

Gyue thou vnto the good, and receyue not the synner: do well vnto hym that is lowlye, but gyue not vnto the vngodlye.

Let not thy blyss be gyuen him, that he be not myghtyer then thy selfe therein.

Foz so shalt thou receyue twofold as moche euyl, in all the good that þu dost vnto hym.

And why? the hyghest hateth synners, and shal rewarde vengeaunce vnto the vngodlye.

In prosperitie a frende shall not be known, and in aduersitie an enemye shall not be hyd.

Foz when a man is in welch it greneth his enemyes: but in heuyneesse and trouble a man shall knowe his frende.

Trust neuer thyne enemye, foz lyke as an yron rusteth, so doeth his wyckednesse.

And though he make moche crouching and knelynge, yet kepe well thy mynde, and

and beware of hym.

Set hym not by the, neyther let hym  
syt at thy right hande: lest he turne hym, get  
into thy place, take thy rounge, and seke thy  
seate, and so thou at the last remembre my  
wordes, and be pycked at my saynges.

\* Wynde not two synnes together, for  
there shall not one be unpunished.

Eccle. vii. a  
xii. a

Who wyl haue pytie of the charmer,  
that is stynged of the serpent, or of al suche  
as come nye the beastes?

Euē so is it with hym that kepeth com-  
panye with a wycked mā, and lappeth him  
selfe in his synnes.

For a season wyl he abyde wyth the,  
but yf thou stumbe, he tarpyeth not.

\* An enemye is swete in his lippes, he cā  
make many wordes and speake many good  
thynges: Yea, he can wepe with his eyes.

Jer. xli. b

But in his herte, he ymagineth howe  
to throtle the into the pyt: and yf he maye  
fynde oportunitie, he wyl not be satisfied  
with bloude.

Yf aduersitie come vpon the, thou shalt  
fynde hym there fyrst: and though he pre-  
tende to helpe the, yet shall he vndermyne  
the.

He shall shake his heed, and clappe his  
handes ouer the for verie gladnesse, and  
whyle he maketh manye wordes, he shall  
disguyse his countenaunce.

The. xiiij. Chapter.

Howe the pooze shoulde kepe  
hym selfe from the ryche.

Who



Ecclesiasticus.

Deu. vii. a

**W**ho so toutheth pryche shalbe defyled withall: \* and he that is famylper w<sup>th</sup> the proude, shall clothe hym self with pryde.

Eccle. ix. c

\* He taketh a burthyn vpon hym that accompanieth a moze honorable man then hym selfe. Therfore kepe not famylaritie with one that is rycher then thy selfe.

How agree the kettle and the pot together? for yf the one be smytten agaynst the other, it shalbe broken.

The ryche dealeth vnrighthouse, and threateneth withall: the pooze beinge oppressed and wrongfully dealt withall, suffereth scarcenes, and giveth saye wordes.

Yf thou be for his profyte, he vseth the but yf thou haue nothyng, he shal forsake the.

As longe as thou hast anye thyng of thyne owne, he shalbe a good fellowe with the: Yea he shall make the a bare man, and not be soze for the.

Yf he haue nede of the, he shal defraude the, and (with a priue mocke) shall he put the in an hope, and gve the all good wordes, and saye: what lackest thou?

Thus shall he shame the in his meate, vntill he hath suppt the cleane bytweye of thyse, and at the last shall he laugh the to scozne.

Afterwarde, when he seeth that thou hast nothyng, he shall forsake the, and shake his heed at the.

(Dumbe thy selfe vnto God, and abyde  
his

his handes.)

Beware that thou be not deceyued and broughte downe in thy symplenesse. (Be not so humble in thy wisedome, lest when thou art brought lowe, thou be deceyued thowowe foolpshnesse.)

Yf thou be called of a myghty man, absent thy selfe, so shall he call the to him the more ofte.

Rease not thou vnto hym that thou be not shot out; but goo not thou farre of, lest he forget the.

Withdawe not thy self from his speche but beleue not his many wordes.

For with moch communicacion shall he tempt the, and (with a prync mocke) shal he question of thy secretes.

The vnmecyful mynde of his shall marke thy wordes he shal not spare to do the hurt and to put the in prison.

Beware, & take good hede to thy selfe, for thou walkest in paryll of thy ouerthwinge.

(Nowe when thou hearest his wordes make the as though thou wer in a dreame, and wake vp.

Loue God all thy lyfe longe, and call vpon hym in thy nede.)

Euery beast loueth his lyke, euen so let euery man loue his neyghbour.

All flesh wyll resorte to theyr lyke, and euery man wyll kepe companye with suche as he is hym selfe.

But as the wolfe agreeth wpth the lambe,



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lambe, so doth the vngodly with the ryghtous.

**ij. Coz. vi. c**

\* What felowshipp shoulde an holy man haue with a dogge?

How can the ryche and the poore agree together?

The wyld beaste is the Lyons praye in the wyldernesse: euen so are poore men the meat of the ryche.

Lyke as the proude may not awaye with lowlynesse: eue so doth the ryche abhorre the poore.

Yf a ryche man fall, his frendes set him vp agayne: but when the poore falleth, his frendes forsake hym.

Yf a ryche man fall into an errour he hath many helpers: he speaketh proude wordes: and yet men iustifye hym.

But yf a poore man go wronge, he is punished: yea though he speake wylfelye, yet can it haue no place.

**D** When the ryche man speaketh, euerye bodie holdeth his tonge: and loke what he sayeth, they prayse it vnto the cloudes.

But yf the poore man speake, they saye: What felowe is this? and yf he do amysse, they shall destroye hym.

Rychesse are good, vnto hym that hath no synne in his conscience: and pouertie is a wicked thing in the mouth of the vngodly.

The hert of man chaungeth his countenance, whether it be in good or euill.

A chearefull countenance is a token of a good hert: for els it is an harde thyng to knowe the thought.

**The**

## The. xliii. Chapter.

**T**he vnfaulnesse and wyckednesse  
of ryche nyggardes. An exhortacion to  
do good, and to cleaue vnto wysdome.

**B**lessed is the man that hath not fal-  
len with the worde of his mouth, &  
is not pricked with the conscience  
of synne.

**A**  
Eccl. xii. a  
& xii. b  
Jacob. ii. a

Happye is he that hath had no heuy-  
nesse in his mynde, and is not fallen from  
his hope.

It becommeth not a conetous man and  
a nygarde to be ryche: and what shoulde a  
nyggarde do with golde?

He that with all his carefulnesse hea-  
peth together vnyghtously, gathereth for  
other folkes, and an other man shal make  
good cheare with his goodes.

He that is wycked vnto hym selfe, howe  
shoulde he be good vnto other men?

How can suche one haue any pleasure  
of his goodes?

There is nothyng worse, then when  
one disfauoureth hym selfe, and this is a re-  
warde of his wyckednesse.

Yf he do anye good, he doeth it not kno-  
winge therof, and agaynst his wyll: and at  
the last declareth his vngaciousnesse.

A nygard hath a wycked eye, he turneth  
away his face, & despyseth his owne soule.

\* A conetous mannes eye hath neuer  
prough in the porcion of wyckednesse, vn-  
till the tyme that he wyther awape, and  
haue lost his owne soule.

Is:0: xxiij. c  
Eccl. i. a

A wycked



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A wycked eye spareth breed, and there  
is scarceneste vpon his table.

**B** My sonne, do good to thy selfe of that  
thou hast, and gyue the Lorde his due offer-  
ynges.

Remember that death tarpeth not, and  
how that the couenaunt of the graue is she-  
wed vnto the: (for the couenaunte of this  
worlde shall dye the death.)

**Eccle. iij. a**

**Tobi. iij. b**

**Luke. xvi. b**

\* Do good vnto thy frende before thou  
dye, and accordyng to thy abyltie reache  
out thyne hande, and gyue vnto the poore:

Be not disappointed of the good daye  
and let not the porcion of the good daye o-  
uerpasse the.

Shalt thou not leaue thy traualys and  
labours vnto other men?

In the dryyng of the heritage gyue  
and take, and sanctifye thy soule.

Woꝛke thou ryghteousnesse before thy  
death, for in hell there is no meate to fynde

**Esa. xl. b**

**i. Pet. i. d**

**Jacob. i. b**

\* All flesh shall fade awaye lyke grasse,  
and lyke a flozyschyng leafe in a grene tree:  
Some growe, some are cast downe: Euen  
so is the generacion of fleshe and bloude,  
one commeth to an ende, an other is borne

**C** All transitory thynges shall faile at  
last, and the woꝛke thereof shall go with  
all.

Every chosen woꝛke shall be iustified,  
and he that medleth withall shal haue ho-  
nour therein.

Blessed is the man that kepeth hym in  
wysdome, and exersyseth hym selfe in vn-  
derstandyng,

derstandynge/and wpth discrecion shall he  
thynke vpon the forknowlege of God.

Whych consydereth the wayes of wple  
dome in hys herte, hath vnderstandynge in  
hys secretes, goeth after her (as one that se  
keth her out) and cōtinueth in hys wayes.

He loketh in at hys wyndowes, & her  
keneth at hys dozes.

He taketh hys rest besyde hys house, &  
fasteneth hys stake in hys walles.

He shal pytche hys tente nye vnto hys  
hande, and in hys tente shall good thynges  
rest for evermore.

He shall set hys chyldren vnder hys cor  
uerynge/and shall dwell vnder hys braun  
ches. Under hys couerynge shal he be defē  
ded from the heate, & in glory shal he reste.

## The. xv. Chapter.

The profyte that commeth of the feare  
of God and wple dome, whych the wycked  
wyl not receaue.

¶ That feareth God, wyl do good: **A**  
**H**and who so kepeth the lawe, shall  
optayne wple dome.

As an honourable mother shall  
she mete hym: and as a virgyne shal she re  
ceaue hym.

\* Wpth the bread of lyfe and vndersta  
dynge shal she fede him, and geue him the  
water of the wholsom wysdom to drynke.

Yf he be constānt in her, he shall not be  
moued: and yf he holde hym fast by her, he  
shall not come to confusion.

She shal bypunge hym to honoure amōg

R i hys

Math. iij. a  
† Joh. iij. b



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hys neyghbours, and in the myddest of the congregacion shal she open hys mouth.

Wyth the sprete of wysedome and vnderstandynge shal she fylle hym, and clothe hym wyth the garment of gloze.

She shal heape the treasure of myrthe and lope vpon hym / and geue hym an euerlastynge name to heretage.

Foolish men wyl take holde vpon her, but such as haue vnderstandynge wyl mete her: for she is farre from pryde & deceate.

Men that go aboute wyth lyes, wyl not remember her: (but men of truth shal be founde in her, euen vnto the beholding of God.)

Prayse is not semely in the mouth of vngodly, for he is not sent of the Lorde.

For of God cometh wysedome, & the prayse shal stande by the wysedome of god and shalbe plenteous in a faythful mouth, and the Lorde shal geue her vnto hym.

**W** Saye not thou: it is the Lordes faute that I am gone by, for thou shalt not do the thyng that God hateth.

Saye not thou he hath caused me to go wydge, for he hath no nede of the vngodly.

God hateth all abhominacion of erroure, and they that feare God wyl loue none suche.

**Gene. i. d**

\* God made man from the begynnyng, and lefte hym in the hande of hys counsell.

**L** He gaue hym hys commaundementes and pceptes: if thou wylt obserue the commaun;

The. x. Chapter      Jo. xxiij.

maundementes and kepe acceptable fayth  
fulnes for euer, they shall pzeferue the.

\* He hath set water & fyze befoze the,      Here. xxi. b.  
reachout thynne hande vnto whych þ wylt.

Befoze mā is lyfe and death, good and  
euell, loke what he lyketh shalbe gūē him.

For the wysedome is great & myghtye  
in power, & beholdeth al men continually.

\* The eyes of the Lorde are vpon the      pla. xxxij. b.  
that feare hym, and he knoweth al þ woꝝ;  
kes of man.

He hath commaunded no man to do vn  
godly / nother hath he geuen any mā leaue  
to synne: for he despyeth no multitude of  
vnfaythfull and vnprofytable chyliden.

The. xvi. Chapter.

The multitude of euell chyliden is not  
good, for the grace of God is not amonge  
the vngodly. The patience, mercy, & wyse  
dome of God.

**D**elyte not þ in the multitude of vn  
godly chyliden, and haue no plea  
sure in them yf they feare not God.

Trust not thou to theyꝝ lyfe, & re  
gard not theyꝝ labours: for one sōne þ fea  
reth God is better thē a thousand vngodly

And better it is for a man to dye wpyth  
out chyliden, then to leaue behynde hym  
suche chyliden as are vngodly.

For by one that hath vnderstandynge,  
may a whole cytie be bpholde: but though  
the vngodly be many, yet shall it be wasted  
thowoe them.

Many such chinges hath myne eye sene

And



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and greater thynges then these haue I  
herde w<sup>th</sup> myne eares.

**Eccli. xxi. b**

\* In the congregacion of the vngodly  
shal a fyre burne, and amonge vnfaithful  
people shal the w<sup>ra</sup>th be kyndled.

**Bene. vi. a**

The olde glauntes optayned no grace  
for the<sup>r</sup> synnes, \* whych were destroyed,  
trustynge to the<sup>r</sup> owne strength.

**Bene. xix. c**

Noether spared he them, amōge whome  
Loth was a straunger: \* but smote them,  
and abhored them because of the pryde of  
the<sup>r</sup> wordes.

**Eu. xliij. c**  
**and. xxi. b**

He had no p<sup>tye</sup> vpon them, but destroy  
ed al the people, & were so stoute in synne.

\* And for so much as he p<sup>tyed</sup> not the  
syre hūdyth thousande that gathered the  
selues together in the hardnesse of the<sup>r</sup>  
herte: it were maruayle yf one beyng har  
denecked, shulde be fre.

**Eccli. v. a**

\* For mercy and w<sup>ra</sup>th is w<sup>th</sup> hym,  
he is both myghtye to forgiue, & to poure  
out displeasure.

Lyke as hys mercy is great, euen so is  
hys punysshment also, he iudgeth a man ac  
cōdyng to hys workes.

The vngodlye shal not escape in hys  
spoyl, and the longe pacience of hym that  
he weth mercy, shal not hyde behynde.

All mercy shal make place vnto euerye  
man accōdyng to the deseruyng of hys  
workes, (and after the vnderstandynge of  
hys pylgrimage.)

Saye not thou: I wyl hyde my selfe frō  
god, for who wil thinke v<sup>o</sup> me frō aboute

I

I shall not be knownen in so greate an heape of people: for what is my soule amonge so many creatures?

Beholde, the heauen, yea the heauen of heauens, the depe, the earth and al that therein is, shalbe moued at his p[re]sence: the mountaynes, the hylles, and the foundacions of the earth shall shake for feare, when God v[is]iteth them.

These thynges doth no herte vnderstande, but he vnderstandeth euerye herte, and who vnderstandeth hys wayes?

No man seyth his st[er]me, and the moost parte of hys wo[r]kes are secreete.

Who wyl declare the wo[r]kes of hys D[eu]lyghteousnesse?

O: who shalbe able to abyde them? for the conuenant is farre from some, & the tryenge out of men, is in the fulfyllynge.

He that is humble of herte, thynketh vpon suche thynges: but an vnwysse and erronious mā casteth hys mynde vnto foolyshe thynges.

My sonne hearken thou vnto me, & learne vnderstandynge, & marke my wordes with thyn hert: I wyl geue the a sure doctrine and playnly shall I instructe the.

God hath set hys wo[r]kes in good order from the begynnynge, and parte of them hath he sondered from the other.

He hath garnished hys wo[r]kes from euerlastynge, and theyr begynnynge acco[r]dyng to theyr generacions.

None of them hyndereth another, nor

It is ther



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ther was any of them disobediēt vnto hys worde.

After thys, God looked vpon the earth and fylled it wth hys goodes.

wth all maner of lyuynge beastes hath he couered the grounde, and they all shall be turned vnto earth agayne.

**The. xviij. Chapter**

**C** Howe God made man, endewd hym wth gyftes, openynge hys wyl and lawe vnto him: but chose Israel out of al people

**Gene. i. d** **A** **G**od\* dyd shape man of the earth, & turned hym vnto earth agayne.

He gaue hym the nombze of the dayes, and certayne tyme: yea and gaue hym power of the thynges that are vpon the earth.

He clothed hym wth strength, & made hym after hys owne lykenesse.

He made all fleſhe to ſtande in awe of hym, ſo that he had the dominion of al beaſtes and ſoules.

**Gene. ij. d**

\* He made out of hym an helper lyke vnto hym ſelfe, and gaue them diſcrecion & tonge, eyes and eares, and an herte to vnderſtande, and fylled them wth inſtruction and vnderſtandynge.

He created for them alſo the knowlege of the ſpere, fylled theyr herte wth vnderſtandynge, and ſhewed them good & euill.

He ſet hys eyes vpon theyr hertes, declaring vnto them hys greate and noble workes: (that they ſhulde prayſe hys holy name together, reioyce of hys wonders, &

be

he tellunge of hys noble actes.)

\* Besydes thys he gaue them instructi-  
on, and the lawe of lyfe for an heretage:

Exod. xx. a  
Deut. xij. b  
and. ix.

He made an euerlastynge conenaunte  
wyt h them, and shewed them hys ryghte-  
ousnesse, and iudgements.

They sawe hys gloze wth theyr eyes  
and theyr eares herde the voyce of hys ma-  
iestie.

And he sayde vnto them, beware of al  
vnrightheous thynges.

He gaue every man also a commaunde-  
ment concernynge hys neyghboure.

Theyr wayes are euer before hym, and B  
are not hyd from hys eyes.

\* He hath set a ruler vpon every people,  
† but Israel is the Lordes porcion.

Rom. xiii. a  
† Deu. xij. c  
and. x. c

All theyr workes are as the sonne in the  
syght of God, and hys eyes are alwaye lo-  
kyng vpon theyr wayes.

All theyr vnrightheousnesse are mani-  
fest vnto hym, and all theyr wyckednesse  
are open in hys syght.

\* The mercy that a man sheweth, is as  
it were a purse wth hym, & a mans good  
dede preserveth him as the apple of an eye

Ecc. xix. b

\* At the last shall he awake, & rewarde  
every man vpon hys heade as he hath de-  
served, and shal turne them together into  
the nethermost partes of the earth.

Mat. xv. c

\* But vnto them that wyll repent, he  
hath geuen the waye of ryghteousnes.

Actu. xij. b

As for such as be weake, he comforteth  
them, suffereth them, and sendeth them the



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porcion of the veritie.

**O** turne then vnto the Lorde, forsake thy synnes, make thy prayer before þe Lorde do the lesse offence, turne agayne vnto the Lorde, forsake thyne vnrightheousnesse, be an better enemye to abhominacion, (learne to knowe the rightheousnesse & iudgements of God, stande in the porcion that is set forth for the, and in the prayer of the most hygh God.)

(Go into the porcion of the holy worlde with suche as be luyng, and gyue thankes vnto God.)

**Psal. vi. a**  
**Esa. xxi. viii**  
**D**

**\* Who wyl prayse the Lorde in the hell?**  
Abyde not thou in the errour of the vnrightheous, but gyue hym thankes before death

As for the ded, thankfulnessse peryllysheth from hym as nothyng.

Gyue thou thankes in thy lyfe: yea, whyle thou art luyng and whole shalte thou gyue thankes, and prayse god, and reioyse in his mercye.

**O** how great is the louyng kyndenesse of the Lorde, and his mercyfull goodnesse vnto suche as turne vnto hym?

For all thynges maye not be in man, and why? the sonne of man is not immortal, and he hath pleasure in the vanitie of wyckednesse.

**W**hat is moze cleare then the Sunne? yet shall it fayle.

**O** what is moze wycked then the thing that fleshe and bloude hath ymagined? and that same shalbe reproued.

**The**

The. xviij. Chapter.

Fol. ci.

The Lorde seeth the power of the hie  
heauen, and that all men are but earth and  
ashes.

The. xviij. Chapter.

The wysdome of God and ordre of his  
workes, which no man may cōprehende  
The dayes of man are shorte. God suf-  
fereth longe, rebuketh and teacheth all  
suche as wyl receyue nurtoure.

**T**hat lyueth for euermore \* made  
all thynges togyther.

Gene. i. a

God onely is ryghtous, and re-  
mayneth a victorions kynge for  
euer.

\* Who shalbe hable to expresse the wor-  
kes of hym?

Psal. cx. a  
Eccl. xliij. d

Who hath sought out the grounde of  
his noble actes?

Who shall declare the power of hys  
greatnesse?

O: who wyl take vpon hym to tel out  
his mercye?

As for the wonderous workes of the  
Lorde, there maye no thyng be taken from  
them, nothyng maye be put vnto them, nei-  
ther may the grounde of them be found out.

But when a man hath done his best,  
he must begyn agayne: and when he thyn-  
keth to be come to an ende, he must goo a-  
gayne to his labour.

What is man? Wherto is he worth?

What good or euyl can he do? \* Yf the nū-  
bre of a mans dayes be almost an hūdred  
yere, it is moche.

Ps. lxxxix. b

Lyke



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**ti. p. et. iij. b** Lyke as the droppes of the rayne are bnt  
to the see, and as a grauell stone is in com:  
parison of the sande: \* so are these fewe ye:  
res to the dayes euerlastynge.

Therfore is the Lorde pacient with the  
and poureth out his mercye vpon them.

**Gene. vi. a**

\* He sawe and perceyued the though  
tes and ymaginacions of thep: herte, that  
they were euill: therfore heaped he vp hys  
mercifulgoodnesse vpon them, and shewed  
them the waye of ryghtousnesse.

The mercye that a man hath, reacheth  
to his neyghbour: but the mercy of God is  
vpon all fleshe.

He chasteneth, he teacheth, and nur:  
tureth, yea euen as a shepherde turneth a:  
gayne his flocke, so doth he all them, that  
receyue chastenyng, nuture and doctrine.

**Esa. lxi. a**

\* Merciful is he vnto them that stande  
in awe of his iudgementes.

My sonne, when thou dost good, make  
no grudgyng at it: and whatsoeuer thou  
guyest, speake no discomfortable wordes.

Shall not the dewe coole the heate?  
Euen so is a worde better then a gyft.

**Pro. xv. a**

\* It is not a frendly worde a good honest  
gyft: but a gracious man gyueth the both.

**Ex. xv. c**

**\* ccc. lxi. b**

\* A foole shall cast a man in the tetch, &  
that roughly: and a gyft of the nygard put  
tetch out the eyes.

Get the ryghteousnesse, before thou  
com to iudgemēt, learne before thou speake  
and go to physycke or euer thou be sycke:  
\* examyne and iudge thy selfe, before the  
iudgement

**i. Cor. xi. d**

iudgement come, and so shalte thou fynde grace in the syght of God.

Humble thy selfe afoze thou be sycke, & in tyme of thy disease shewe thy conuersaciō

Luc. xviij. a  
ij. Thes. v. c

\* Let not to praye alwaye, and stande not in feare to be reformed vnto death: for the rewarde of God endureth soz euer.

Befoze thou prayest, prepare thy soule and be not as one that tempteth God.

Thynke vpon the wꝛathful indignaciō vpon that shalbe at the ende, and the houre of vengeance, when he shall turne away his face.

Eccle. xi. d

\* When thou hast ynough, remembre the tyme of hungre: and when thou arte ryche, thynke vpon the tyme of pouertye, and scarcenesse.

From the moꝛnyng vntyll the euenyng the tyme is chaḡged, and all suche thynges are soone done in the syght of God.

A wyse man feareth God in al thynges and in the days of transgression he kepeth hym selfe from synne.

A discrete man hath pleasure in wyse- dom, and he that fyndeth her, maketh moch of her.

They that hane had vnderstandynge haue dealt wylfely in woꝛdes, haue vnderstaḡd the truthe & ryghteousnesse, & haue sought out wyse sentences and iudgementes.

Roma. vi. b  
Eccl. iij. b

\* Followe not thy lustes, but turne the from thyne owne wyl: for yf thou gyuest thy soule her despyes, it shall make thyne enemyes to laugh the to scoꝛne.

Take



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Take not thy pleasure in great voluptuousnesse, and medle not to moche withall.

Make not to great chere of the thyng that thou hast wonne by auantage: leste thou fall into pouertye, and haue nothing in thy purse, (and so shalt thou be enuyous vnto thyne owne lyfe.)

**The. xix. Chapter.**

**A** Many good lessons of wysdome.

**A** Labouryng man that is gyuen to dronkenesse, shall not be ryche: and he that maketh not moche of small thynges, shall fall by lytle and lytle.

Gen. xix. g  
14. re. 14. a

\* Wyne and women make wyse men renagates, and put men of vnderstandyng to repzoze: and he that accompanyeth aduoutrers, shall become a wycked man.

Morhes and wormes shall haue hym to heritage: yea he shall be set vp to a greater example, and his soule shall be rooted out of the nombre.

Josu. xxi. c

\* He that is hasty to gyue credence, is lyght mynded, and shalbe mynysht (and he that offendeth agaynst his owne soule, shalbe hated the more.)

Whoso reioyleth in wyckednesse shall be punysht: he that hateth to be reformed, his lyfe shalbe shortned: and he that abhorreth babbling of wordes, quencheth wyckednesse.

**B**

He that offendeth agaynst his owne soule, shall repent it: and he that reioyleth in wickednesse, shalbe punysht.

Eccle. xlii. a

\* Rehearse not a wicked and churlysh worde

word twyse, and thou shalt not be hyndred  
Shewe not thy secretes neyther to frende  
nor to: and yf thou hast offended, tell it not  
out.

For he shal herken vnto the, and marke  
the: and when he fyndeth oportunitie, he  
shalt hate the.

\* Yf thou hast hearde a worde agaynst  
thy neyghboure, let it be deed within the: & **Eccl. xix. d**  
be sure thou shalt haue no harme thereby. **& xxv. c**

A foole trauayleth with a worde, lyke  
as a woman that is payned with bearyng  
of chylde.

Lyke as an arrowe shot in a dogges thye  
so is a worde in a foolles herte.

\* Tell thy frende his faulte, lest he be **Leui. xix. d.**  
ignoraunt, and saie: I haue not done it, or **mat. xvij. b**  
yf he haue done it, that he do it nomore.

Kepe oure thy neyghboure that he kepe  
his tonge: and yf he haue spoken, that he  
saie it nomore.

Tell thy neyghboure his fault, for oft tyme  
mes an offence is made: and geue not cre-  
dence to euery worde.

A man falleth somtyme with his tonge  
but not with his wyll: \* For what is he **Eccl. xiiij. a**  
that hath not offended in his tonge? **& xxv. b**

Geue thy neyghbour warnyng before **Jacob. iii. a**  
thou threaten him, and geue place vnto the  
lawe of the Lorde.

The feare of God is all wysdome, and  
he that is a ryghtous man kepereth þe lawe.

As for the doctryne of wyckednesse it  
is no wysdome, and the prudence of syn-  
ners



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ners, is no good vnderstandynge: it is but wyckednesse and abhominacion, and a blasphemynge of wysdome.

A symple man of small vnderstandynge that feareth God, is better then one that hath moche wysdome, and transgresseth the lawe of the hyghest.

A craftye subtile man can be wyse, but he is vnryghtous, and with gyftes he wyseth the open and manifest lawe:

**D** A wycked man can behaue hym selfe humbly, and can douke wiche his heed: and yet is ge but a decepter within.

Math. vi b

\* He hydeth his face, and dysguyseth it and because he shoulde not be knowen, he preuenteth the.

And though he be so weake that he can do the no harme, yet when he maye fynde oportunitie, he shall do some euyll.

A man maye be knowen by his face, and one that hath vnderstandynge, maye be perceyued by the looke of his countenance.

Ecl. xxxi. c

\* A mans garment, laughter and goyng, declare what he is.

**[The. xx. Chapter.]**

**M**en ought to geue warnynge, to exhort and rebuke, but not to be cruell, violent or malicious. Of silence and speakynge, and how to beware of lyes.

**A**  
Ecl. xxxi. d

**S**ome man \* reproveth hys neyghbour of tymes, but not in due season. Agayne, some man holdeth his tounge, and he is wyse and discrete.

It is

It is moche better to gyne warnynge,  
and to reproue, then to beare euill wyl: for  
he that knowledgeth hym selfe openly shal  
be preserued from hurt and destruction.

Lyke as when a chambrelayne thowwe  
desyre and lust defyleth a mayden, euen so  
is it with hym that vseth violence and vn-  
ryghtousnesse in the lawe.

O howe good a thyng is it, a man that  
is reproued to shewe openly his repentance  
for so shalt thou escape wylfull synne.

Some man kepeth sylence, & is fownde  
wylse: but he that is not ashamed what he  
sayeth, is hatefull.

Some man holdeth his tonge, bycause  
he hath not the vnderstandynge of the lan-  
guage, and some man kepeth sylence, way-  
tyng a conuenient tyme.

\* A wylse man wyl holde his tonge tyll  
he se oportunitie, but a wanton and vndis-  
crete bodie shal regarde no tyme.

He that vseth many wordes shal hurt  
his owne soule: and he that taketh auctho-  
ritie vpon him vnrighously shal be hated.

Some man hath oft tymes prosperite  
in wycked thynges: A gayne, some man get-  
teth moche, and hath harme and losse.

There is some gyfte that is nothyng  
worth: A gayne, there is some gyfte, whose  
rewarde is double.

Some man getteth a fall for beinge to  
proude, and some cometh to worshyp fro  
lowe estate.

Some man byeth moch for a lytle pryce,  
and

Eccle. xxx. a  
eccli. xxxij a



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**W** and must paye for it seuen folde.

\* A wyse man with his wordes maketh hym selfe to be beloued, but the fauours of fooles shalbe poured out.

**Ecc. vi. a**

The gyftes of the vnwyse shall do the no good, for his eyes are seuenfolde.

**Ecc. xlviii. c**

**& xli. a**

\* He shal gyue litle, and saye he gaue moche: he openeth his mouth, and cryeth out, as it were one that cryeth out wyne.

Todaye he lendeth, tomozowe he asketh it agayne, and suche a man is to be hated.

The foole sayeth: I haue no frende, I haue no thanke for all my good dedes: yea, euen they that eate my breade, speake no good of me.

O how oft and of how many shall he be laughed to scozne?

He taketh a moze perlous fall by suche wordes, then yf he fell vpon the grounde: euen so shall the falles of wycked men come hastely.

**I**n the mouth of hym that is vntaught are many vnconuenient & vnmete wordes.

A wyse sentence shall not be allowed at the mouth of the foole: for he speaketh it not in due season.

Some man synneth not by cause he hath not wherwithall, and in his rest he shall be synned.

Some man there is that destroyeth his owne soule with shame, and for an vnwyse bodys sake destroyeth he it, (& wpth acceptynge of personnes shall he vndo him selfe.)

Some

**The.xxi.Chapter.**

**Fol.cb.**

Some mā pꝛompteth hys frende a gyfte  
foꝛ very shame, and getteth an enemye of  
a man: yet shall it be euer in the mouth of  
the vnwysse.

A thefe is better, then a mā that is ac-  
customed foꝛ to synne, \* but they both shal  
haue destruction to heretage.

The condicions of lyers are vn honest,  
and theyꝛ shame is euer wꝛth them.

A wysse man shall byꝛnge hym selfe to  
honoure wꝛth hys woꝛdes, \* and he that  
hath vnderstandynge, shalbe set by amōge  
great men

\* He that tylleth hys lande, shall in-  
crease hys heape of corne: he that worketh  
ryghteousnes, shalbe exalted, and he that  
pleaseth great men shall escape much euil.

\* Rewardest & gyftes blynde the eyes  
of the wysse, and make hym to minne, that he  
can not tell men theyꝛ fautes.

\* Wysedome that is hyd, and treasure  
that is hooꝛded vp, what pꝛofyte is in the  
boch?

Better is he that kepeth hys ignoraunce  
secrete, the a mā that hydeth hys wysdom.

**The.xxi.Chapter.**

Al maner of synnes ought to be eschued  
The difference of the wysse and foolpsh

**M**y sonne, \* yf thou hast synned, do  
it nomoze, † but praye foꝛ thy foꝛe:  
synnes, † they may be foꝛgeue the  
Flye from synne / euen as from  
a serpente: foꝛ yf thou comest nye to her,  
she wꝛll byte the.

**Saple. 1.b**

**D  
Gene.xli.f  
Dani.ij.g**

**Prou.xij.b**

**Ero.xxiij.a  
Deu.xvii.a**

**Eccli.xli.c**

**A  
Eccli.v. a  
vj.a.xij.c  
† Psal.xi.a:  
Luce.xv.c**



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The teth therof is as the teth of a Ly:  
on, to slape the soules of men.

The wyckednesse of man is a sharpe two  
edged swerde, whych maketh such wound  
es that they can not be healed.

Strype and wrongeous dealynge shall  
waite awaye a mans goodes, and thowse  
pryde, a ryche house shalbe broughe to  
nought, thus the ryches of the proude shal  
be rooted out.

**Exodi. iij. b  
and xxiij. c**

\* The prayer of the poore goeth out  
of the mouth, and cometh vnto the eares,  
and hys vengeance (or defence) shal come  
and that haistely.

Who so hateth to be reformed, it is a  
token of an vngodly persone: but he that  
feareth God, wyl remembre hym selfe.

A myghty man is knowen afarre of by  
hys tonge, but he that hath vnderstanding  
perceaueth that he shall haue a fall.

Who so buyldeth a house wpyth other  
mens cosse, is lyke one that gathereth stor  
nes in wynter.

**B  
Eccli. xvi. a**

\* The congregacion of the vngodly is  
lyke stubble gathered together, theyr ende  
is a flamme of fyre

The waye of the vngodly is set wpyth  
stones, but in theyr ende is hell, darkenes,  
and paynes

He that kepeth the lawe, wyl hold fast  
the vnderstandynge therof, and the ende of  
the feare of God is wysedome

He that is not wyse, wyl not be taught  
in good: but the vnwyse man abolideth in  
wycked:

wyckednes: and where bytternes is, there is no vnderstandynge.

The knowlege of the wyse shall flowe lyke water that runneth ouer, and hys counsell is lyke a fountayne of lyfe.

The herte of a foole is lyke a broken vessel he can kepe no wysedome

When a mā of vnderstandynge heareth a wyse worde, he shal commende it, & make muche of it

But yf a voluptuous man heare it he shall haue no pleasure therein, but cast it behynde hys backe.

The talkynge of a foole is lyke a heuye burthen by the waye: but to heare a wyse man speake, it is a pleasure.

Where a doute is in the congregacion it is axed at the mouth of the wyse, & they shall pondre hys wordes in theyr hertes

Lyke as a house that is destroyed, euen so is wysedom vnto a foole: As for þ knowlege of þ wyse, it is but darcke wordes.

Doctrine is to hym that hath no vnderstandynge, euen as fetters about hys fete, and lyke manicles vpon hys ryght hande.

\* A foole lyfteth vp his voyce to laugh Eccli. xix. d

ter, but a wise mā shal scarce laugh secretly  
Learnyng is vnto a wyse man a Jewell of golde, and lyke an armylet vpon hys ryght arme.

A foolyshe mans foote is soone in hys neighbours house: but one that hath experience shalbe ashamed at the persone of the myghty.



**Ecclesiasticus:**

A foole wyll pepe in at the wyndow in to the house; but he that is wel nurtoured, wyll stande wythout.

A foolyshe man standeth herkenyng at a doore; but he that is wyse wyll be ashamed.

The lippes of the vnwyse wyll be tellynge foolyshe thynges, but the wordes of such as haue vnderstādyng, shalbe wayed in the balaunce.

The herte of fooles is in theyr mouthe; but the mouth of the wyse is in theyr hert.

**Leui. xix. d** When the vngodly curseth the blasphemer, he curseth hys owne soule.

\* A pryncy accuser of other men shall despyle hys owne soule, and be hated of every man: (but he that kepeth hys tōge, and is discrete, shall come to honoure.)

**The. xxij. Chapter**

A foole wyll not be reformed, nor rebuked. Be saythfull vnto thy neyghbour and frende.

**A** slouthfull bodye is moulded of a stone of claye, he that toucheth hym, must washe hys handes agayne.

A mysnourured sonne is the dishonoure of the father.

A foolyshe daughter shalbe lytle regarded.

A wyse daughter is an heretage vnto her husbāde; but she that cometh to dishonesty, byngeth hys father in heynnes.

A daughter that is past shame dishonoureth both hys father, and hys husband the vngodly shal regard her, but they both shall despyse her.

**The**

The playenge of musycke is not mete  
where heynnes is, even so is the coꝛrec-  
cion, and doctrine of wysedom euer vnplea-  
saunt vnto fooles.

Who so teacheth a foole, is even as  
one that gleweth a pottherde together: as  
one that telleth a tale to hym, that heareth  
hym not: and as one that rayseth a mā out  
of an heuy slepe.

Who so telleth a foole of wysedome, is  
even as a mā, whych speaketh to one that  
is aslepe. When he hath tolde hys tale, he  
sayeth: what is the matter?

When one dyeth, a lamentacion is made  
foꝝ hym, bycause the lyght sayleth hym: e-  
uen so let men mourne ouer a foole, foꝝ he  
wanteth vnderstandynge.

Make but lytle weppynge, because of the  
deade. Foꝝ he is come to rest: but the lyfe of  
the foole is woꝛse then the death.

\* Seuen dayes do men mourne foꝝ him  
that is deade, but the lamentacion ouer  
the vnwyse and vngodly, shulde endure al  
the dayes of theyꝝ lyfe.

Talke not much wyth a foole, & go not  
wyth hym that hath no vnderstandynge.

Beware of hym, lest it turne the to tra-  
uayle, and thou shalt not be despyled wyth  
hys synne.

Depart from hym, and thou shalt fynd  
rest, and shalt not be drawē backe into hys  
foolpynes.

What is heuier then leade? And what  
shulde a foole be called els, but lead?

¶ If Stande



**Ecclesiasticus.**

\* Sande / salte and a lompe of yron is easer to beare, then an vnwyle, foolyshe, and vngodly man.

Lyke as the bande of wood bounde together in the foundation of the house can not be lowled: euen so is it wryth the herte that is stablyshed in the thought of counsel.

The thought of the wyle, shall nother feare, nor be offended at any tyme.

**D** Lyke as a fayre playstered wall in a wynter house, and the hys byldyng, may not abyde an hys wynde & stozme: euen so is a foolys herte afrayed in hys ymaginaciō: he feareth at euery thyng & cā not endure

He that nyppeth a mans eye, byngeth forth teares: and he that prycketh y herte, byngeth forth the meanyng & thought.

Who so casteth a stone at y byzdes, frayeth them awaye: and he that blasphemeth hys frende: byketh the frendshyppe.

Though thou dyspuell a swearde at thy frende, yet despayre not: for thou mayest come agayne to thy frende.

Yf he speake sourly, feare not, for ye may be agreed together agayne: excepte it be so that thou blaspheme hym, dysdayne hym, open hys secretes, and wounde hym traytoursly: for all suche thynges shal dyspue awaye a frende.

**E** Be faythfull vnto thy neyghboure in hys pouertie, that thou mayest reioyce with hym also in hys prosperite

Abyde stedfast vnto hym in the tyme of hys trouble, that thou mayest be helye wryth

wyth hym in hys heritage.

Lyke as the vapoure and smoke goeth out at the ouen befoze the fyze, euē so euell wordes, rebukes, and thyeacynnges go befoze bloudsheddyng.

Be not a shamed to defende thy frende: as for me, I wyll not hyde my face fro him thoughe he shulde do me harme. Who so euer heareth it, shall beware of hym.

\* Who shall set a watch befoze my mouth, & a sure seale vpon my lippes that I fall not wyth them, and that my tonge destroie me not?

Psal. cxl. a

The. xxiij. Chapter.

A faythful prayer vnto god, to preserve the mouth and tonge fro noysome wordes & othes, & the herte from euell thoughtes. How great abhominacion aduoutre is.

**L**orde, father & gouernoure of my lyfe, leaue me not in theyr ymaginacion, and counsel. Oh let me not fall in suche reproche.

Who wyll kepe my thoughte wyth the scourge, and the doctrine of wylsedome in my hert: that he spare not myne ignorauce that I fall not wyth them, lest myne ignorances increase, that myne offences be not many in nombze, and that my synnes excreade not: lest I fall befoze myne enemyes, and so myne aduersary reioyce.

O Lorde, thou father & God of my lyfe, leaue me not in theyr ymaginacion.

Oh let me not haue a proude loke, but turne awaye all voluptuousnes from me.

Oh ihu Take



**Ecclesiasticus.**

Take fro me the lustes of the body, let not the desyres of vncleannes take holde vpon me, and geue me not ouer into an vnshamefast and obstinate mynde.

**B** Heare me (O ye chyldren) I wyl geue you a doctrine, howe ye shall orde your mouth: who so kepeth it, shall not perye the thowowe hys lyppes, nor be hurte thowowe wycked workes.

As for the synner, he shalbe take in hys owne vanite: he that is proude and cursed shall fall therein.

**Exod. xx. b**  
**Ecc. xxv. d**  
**Math. v. d**

\* Let not thy mouthe be accustomed w<sup>th</sup> swearynge: for in it ther are many falles.

Let not the namynge of God be continually in thy mouth: for lyke as a seruaunte whiche is ofte punished can not be wythout some soze/ euen so what so euer he be that sweareth and nameth God, shall not be cleane purged from synne.

A man that vseth much swerynge, shall be fylled w<sup>th</sup> wyckednesse, and the plague shall neuer go from hys house.

Yf he begyle hys brother, hys fauteshall be vpon him: yf he knowlege not hys synne he maketh a double offence: & yf he sweare in vayne, he shall not be founde ryghteous for hys house shalbe full of plagues.

**Leui. xxiii. c**

\* The worde of the swearer byngeth death (God graunt that it be not folde in the house of Jacob:) But they that feare God eschue all suche and lye not weltryng in synne,

**Eph. v. a**

\* Use not thy mouth to vnhoneste and fylthy e

fulthye talkynge: for in it is the worde of synne.

Remembze thy father and thy mother, when thou art set amonge greate men: lest God forget the in theyr sight, and lest thou dotynge in theyr custome suffre rebuke, and wylsh, not to haue bene bozne, and so curse the daye of thy natpuitie.

\* The man that is accustomed with þ h. reg. fvi. b wordes of blasphemye, wpll neuer be reformed all the dayes of hys lyfe.

To synne twyse is to moche, but þ thirde byngeth wylath and destruction.

An whote stomacke can not be quēched, (euen lyke a burnynge fyre) tyl it haue swallowed bp some thyng: euen so an vchaste man hath no rest in his fleshe, tyl he haue kyndled a fyre.

All breed is swete to an whozemonger he wpll not leaue of, tyl he haue his purpose.

A man that breaketh wedlocke, and regardeth not his soule, but sauerh: \* Tush, who seeth me? I am compassed about with darkenesse, the walles couer me, no bodye seeth me: whom nede I to feare? The byest wpll not remembze my synnes: He vnderstandeth not that his eyes seeth all thinges.

For all such feare of men dypueth away the feare of God from hys: for he feareth onely the eyes of men, and consydreth not that the eyes of the Lorde are clearer then the Sunne, beholdyng all the wayes of me & the grounde of the depe and lokynge euen to

Isai. xlix. c



**Ecclesiasticus.**

to mennes hertes in secrete places.

The Lorde God knewe all thynges, & euer they wer made, & after they be brought to passe also he loketh vpon them all.

**Leui. xx. b**  
**Deut. xxij. c**

\* The same man shall be openly punished in the stretes of the cytie, & shall be chased abrode lyke a yong horse sole, and when he thynketh leest vpon it, he shall be taken.

Thus shall he be put to shame of every man, because he wolde not vnderstand the feare of the Lorde.

And thus shall it go also with euery wyfe that leaueth her husbände, and getteth enherytaunce by a straunge maryage.

**Exod. xx. e**

\* For she, she hath bene vnfaithfull vnto the lawe of the hyghest.

Secondarily, she hath forsakē her owne husbände.

Therby, she hath played the whoze in aduoutrye, and gotten her chyldren by an other man:

She shall be brought out of the congregacion, and her chyldren shall be loked vpon.

Her chyldren shall take no roote, and as for frute, her bryanches shall bring forth none.

A shamefull repoynte shall she leaue behynde her, and her dishonoure shall not be put out.

And they that remayne shall knowe that there is nothyng better, then the feare of God: and that there is nothyng sweeter the to take hede vnto the commaundementes of the Lorde:

A great

The. xxiij. Chapter. Fol. cc.

A greate worſhypppe is it to folowe the  
Lorde, for longe lyfe ſhall be receyued of  
hym.

The. xxiij. Chapter.

A commendacion of wyſdome.

Wyſdome ſhall praiſe her ſelfe, and be  
**W**honoured in God, and reioyce in the  
myddest of his people.

In the congregacions of the hyeſt  
ſhal ſhe open her mouth, and triumph in  
the beholdynge of his power.

In the myddest of her people ſhal ſhe be  
exalted, and wondred at in the holpe ful-  
neſſe.

In the multitude of the choſen ſhe ſhall  
be commended, and amonge ſuche as be bleſ-  
ſed ſhe ſhalbe praiſed, and ſhall ſaye:

I am come out of the mouth of the hyeſt  
ſpyrit bozne befoze all creatures.

I cauſed the lyght that ſayleth not co-  
arſe in the heauen, and couered all þe earth  
as a cloude.

My dwellynge is aboue in the heygth,  
my ſeate is in the peller of the cloude.

I my ſelfe alone haue gone rounde a-  
bout the compaſſe of heauen, and pearſed  
the grounde of the depe.

I haue walked in the floudes of the ſee  
and haue ſtande in all landes.

My dominion is in euery people, and  
in euery nation: and with my power haue  
I troden downe the hertes of all, both hye  
and lowe.

In al theſe thynges alſo I ſought reſt,  
and a



**Ecclesiasticus.**

and a dwelling in some inheritance.

So the creature of all thynges gave me a commaundement, and he that made me, appoynted me a tabernacle, and sayde vnto me:

**1910. viii. c**

Let thy dwelling be in Jacob, & thyne inheritance in Israel, and roote thy selfe amonge my chosen.

\* I was created from the begynnyng, and before the worlde, and shall not leaue of vnto the worlde to come.

**Ezo. xxi. a**

\* In the holy habitation haue I serued before hym, and so was I stablished in Sion.

**Isa. cxxxi. c**

\* In the holy cytie rested I in lyke maner: and in Ierusalem was my power.

I toke roote in an honourable people, euen in the porcion of the Lorde, and in his heritage, and kept me in the fulnesse of the saynctes.

I am set vp on hye, lyke a Cedar vpon Libanus, and as a Cipres tree of the mount Hermon.

I am exalted lyke a palme tree in Cades and as a rose plant in Iericho.

**C** As a fayre olyue tree in the felde, and am exalted lyke as a platen tree by the water syde.

I haue gauen a smell in the stretes as a Cinamom and Balme that hath so good sauour: yea a swete odour haue I gauen as it were myrrer of the best

I haue made my dwelling to smell as it were of Rosyn, Galbanum of clowes & incence:

Incense: and as Libanus when it is not  
 gyven downe, and myne odoure is as the  
 pure Balme.

As the Therebynt haue I stretched out  
 my braunches, and my braunches are the  
 braunches of honour, and louyng fauour.

\* As the vyne haue I brought frute  
 of all swete sauoure, and my floures are as  
 the frutes of honour and rycheffe.

John. xii. a

I am the mother of beautye, of loue, of  
 feare, of knowledge, and of holy hope.

\* In me is all grace of lyfe and truthe:  
 In me is all hope of lyfe and vertue.

Job. xliii. a

O come vnto me all ye that be despyous  
 of me, and fyl your selues with my frutes:  
 for my spyrite is sweter then honye, and so  
 is myne enheritaunce moze then the hony  
 combe: the remembraunce of me endureth  
 for euer moze.

They that eate me shall haue moze hun-  
 gre: and they that drinke me, shal thyrst the  
 moze.

Whoso herkeneth vnto me, shall not  
 come to confusion: and they that worke in  
 me, shall not offende.

\* They that make me to be knowen,  
 shall haue euerclastyng lyfe:

Math. x. d

All these thynges are the booke of lyfe, Mar. viii. e  
 the couenaunt of the hyghest and the kno- Luke. ix. c  
 wledge of the truthe.

\* Moses commaunded the lawe in the Exod. xx. a.  
 preceptes of ryghtousnesse for an heritage & xliiii. a  
 vnto the house of Iacob, and commytted  
 the promyses vnto Israel.

Out



**Ecclesiasticus.**

**Is. cxxxi. a**  
**Actu. ij. d**

**Deu. iij. a**  
**& xxix. b**

**Josu. iii. d**

\* Out of Dauid his seruant he ordey-  
ned to rayse by a moost myghtye kynge syt-  
tyng in the seate of honour for evermore.

\* This fylleth wylsome lyke as þe floude  
of Shilon, and as the floude of Tigris wher  
the newe frutes are agrowynge.

This byngeth a plenteous vnderstan-  
dyng lyke Euphrates: and fylleth it by\* as  
Iordane in the tyme of haruest.

This maketh nourtour to breake forth  
as the lychte, and as the water Shilon in  
the haruest. The fyrst hath not knowen her  
perfectly, nomore shall the last seke out the  
grounde of her.

**D** For her thought is fuller then the see,  
and her counsaile is p:ofounder, then the  
great depe.

I wylsome haue cast out floudes: I am  
as a great waterbrooke out of the ryuer.

I am as the ryuer Doxir, and as a wa-  
ter conduyte am I come out of the garden  
of pleasure.

I sayd: I wyl water the garden of my  
yong plantes, and fyl þe frutes of my byrth.

So my waterbrooke became excedyng  
greate, and my ryuer appoched vnto the  
see.

For I make doctryne to be vnto al men  
as lycht as the saye moynynge, and I shal  
make it to be euer the clearer.

(I wyl pearse thowhe all the lower  
partes of the earth. I wyl loke vpon all  
suche as be aslepe, and lychten all the that  
put theyr trust in the Lorde.)

I shal

I shall yet poure oute doctryne lyke as  
prophece, and leue it vnto suche as seke af-  
ter wylsedome, and theyr generacions shall  
neuer fayle, vnto the holpe euerlawynge  
worlde.

\* Beholde, how that I haue not labour-  
ed for my selfe onely, but for all them that  
seke after the truthe. Ecc. xxxij b

The. xxv. Chapter.

There is nothyng better then an ho-  
nest vertuous woman. A gayne, there  
is nothyng worse then an euill, vn-  
godlye and frowarde woman.

**T**hese thynges there are that my spy-  
rite fauoureth which be also alowed  
before God and men: \* The vnitie of  
bretthren, & the loue of neyghbours,  
\* & man and wyfe that agree wel togyther

A

Gen. xij. b  
1 Rom. xii. a  
Eccle. xi. d

These thynges there be which my soule  
hateth, and I utterly abhorre the lyfe of  
them: A poudre man that is proude, a ryche  
man that is a lyer, \* and an olde body that  
doteth and is vnchaste.

Gen. xviij b

Yf thou hast gathered nothyng in thy  
youth, what wyle thou fynde the in thyne age?

O howe pleasaunt a thyng is it when  
grapeheeded men are discrete, and when the  
elders can gyue good counsaile?

O how comly a thyng is wylsedome vn-  
to aged men: yea, vnderstandyng and coun-  
saile is a glorious thyng.

The crowne of olde men is to haue moche  
experiēce, & the feare of God is their wor-  
thyppes.

There



**Ecclesiasticus.**

**W**here be nyne thynges whiche I haue  
iudged in myne hert to be happpe, and the  
tenth wyl I tell forth vnto men with my  
tonge.

A man that whyle he lyueth hath toy of  
his chyldezen, and seeth the fall of his ene-  
myes.

**Ecclesiasticus. xiiii. a**  
**Eccl. xix. c**  
**Jacob. iii. a**

Well is hym that dwelleth with an houn-  
tyfe of vnderstandyng, \* & that hath not  
fallen with his tonge, and that hath not  
bene fayne to serue suche as are vnmete for  
hym.

Well is hym that fyndeth a faythfull  
frende: and well is hym whiche talketh of  
wysdome to an eare that heareth hym.

O how great is he that fyndeth wyse-  
dome and knowledge? Yet is he not aboue  
hym that feareth the Lorde.

The feare of God hath set it selfe aboue  
all thynges.

Blessed is the man, vnto whome it is  
graunted to haue the feare of God.

Vnto whom shal he be lykened that ke-  
peth it fast?

The feare of God is the begynnynge of  
his loue, and the begynnynge of fayth is to  
cleaue fast vnto it.

The heuynesse of the hert is all the pu-  
nishment, and the wickednesse of a woman  
goeth aboue all.

All punishment and plage is nothyng  
in comparison of the plage of the herte: euil  
so all wyckednesse is nothyng to the wyck-  
ednesse of a woman,

**What**

What so euer happeneth vnto a mā is C  
nothyng in cōparison of it that hys euell  
wylles do vnto hym: & al vengeance is no  
thyng to the vengeance of the enemye.

Ther is not a moze wycked heade then  
the heade of the serpente, and there is no  
wrache aboue the wrache of a woman.

\* I wyl rather dwell wth a Lyon & Prou. xxi. c  
draggon, then to kepe house wth a wycked  
wyfe.

The wyckednesse of a woman chaun-  
geth hys face, she shall mossell her counte-  
naunce as it were a Beer, & as a sacke shal  
she shewe it amonge the neyghbours.

Hys husbände is brought to shame a-  
monge hys neyghbours, and when he hea-  
reth it / it maketh hym to spgh

All wyckednes is but lytle to the wycked-  
nes of a woman, the porcion of the vn-  
godly shal fall vpon her

Lyke as to clymme vp a sandy waye is D  
to the fete of the aged, euen so is a wyfe  
full of wordes to a still quyet man.

\* Loke not to narrowly vpon the beau- Eccli. xij. d  
tye of a woman, lest thou be prouoked in de  
spye towarde her. ij. Reg. xi. a  
and. xij. a

The wrache of a woman is by shonoure  
and great confusion

Yf a woman get the mastery, the is she  
contrary to hys husbände.

A wycked wyfe maketh a soyr herte, an  
heuy cōtēnaunce & a deade wōūde (weake  
handes and feble knees, is a woman that  
comfōrteth not hys husbände)



**Ecclesiasticus.**

**Gene. iij. a**  
**i. Tim. ij. b**

\* Of the woman came the begynnyng of synne, and thow her we all are deade.

Geue thy water no passage, no not a lytel, nother geue a wycked womā hyr wyll.

Yf she walke not after thy hande, she shall confounde the in the syghte of thyne enemyes.

Cut her of then from thy fleshe, that she do not alwaye abuse the.

**The. xxi. Chapter.**

A commendacion and prayse of a good honest womā, & how nopsome an euell wyfe is

**A**ppy is the man that hath a vertuous wyfe, for the nombze of hys yeres shall be dubble.

An honeste woman maketh hyr husbände a ioyfull man, and she shall fyl the yeres of hys lyfe in peace.

**Pro. xviii. c**  
**xix. b. xxi. b**

\* A vertuous woman is a noble gyfte whych shall be gyuen for a good porcion vnto such as feare God.

Whether a man be ryche or pooze, he maye haue euer a mery herte, and chearful countenaunce.

Ther be thre thynges that my herte feareth, and my face is afrayed of the fourth: Treason in a cytie, a sedicious people, and nopsome tonges, all these are heuier then the death, but whē one is gelous ouer his wyfe, it byngeth payne and sorowe vnto the herte; and a woman that telleth out all thynges, is a scourge of the tonge.

When onc hath an euell wyfe, it is euen as whē a bylyke payre of oxen must draw roge;

together: \* he that getteth her/ getteth a Jud. xvi.  
Scorpion.

A drunken woman is a great plague, for  
she can not couer hyr owne shame.

The whoredome of a woman maye be **IS**  
knowe in the pryde of hyr eyes & eyeliddes

\* Yf thy daughter be not shamefast, hold **Eccli. xlii. b**  
her straitly, lest she abuse her selfe thow  
ouermuch libertye.

Beware of al the dys honesty of hyr eyes  
and maruayl not yf she do agaynst the.

Lyke as one that goeth by þ wape & is  
thyrtly/ so shall she open hyr mouth, & drinke  
of euery nexte water that she maye get.

By euery hedge shal she set her downe,  
and open hyr quyer agaynst euery arrowe

A lounge wyfe reioyceth her husbnde:  
and federth hys bones wpth hyr wysdome.

A woman of fewe wordes is a gyfte of  
God, and to a well nurtoured mynde may  
nothyng be compared.

An honeste and manerly woman is a **C**  
gyfte aboue other gyftes, and there is no  
wayght to be compared vnto a minde that  
can rule it selfe.

Lyke as the sonne when it aryseth is an  
ornament in the hye heauen of the Lord so  
is a vertuous wyfe þ beuty of al hyr house

Lyke as the cleare lyghte vpon the ho-  
lye candelstycke, so is the beaute of þ face  
vpon an honest body.

\* Lyke as the goldē pylers are vpon the  
sockettes of syluer, so are the fayre legges  
vpon a woman that hath a constant mynde.

Pro. xxi. d  
and. xl, c  
Can. v. d



**Ecclesiasticus.**

(Perpetuall are the foundations that be layed vpon a whole stony rocke, so are the commaundementes of God vpon an holy woman.

There be two thynges that greue my herte, & in the thynde is a dyspleasure come vpon me: When an experthe man of warre suffreth scarcenesse and pouertie: When men of vnderstandynge & wysedome are not set by: And whē one departeth fro righteousnes vnto synne. Who so doth such, & Lorde hath prepared hym to the swearde.

There be two maner of thynges, whych me thynke to be harde and perilous: A marchaunt can not lyghtely kepe hym from wronge, nother a tauerner hym selfe from synne.

**The. xxvij. Chapter**

**M**any goodly sentences:

**B**ecause of pouerte haue many one offended: and he that seketh to be ryche turneth hys eyes asyde.

Like as a napele in the wal sicketh fast betwixte two stones: euē so doth synne synke betwixte the byer and the seller

Yf he holde hym not diligently in the feare of the Lorde, hys house shall soone be ouerthrowen.

**B**lyke as when one spyeth, the spythyness remaineth in the spue: so remaineth there some vncleane thyng in the thought of man.

Sapi. iij. a  
1. Pet. i. b

The oven proueth the potters bestell,  
\* so doth temptation of trouble trye ryghteous

teous men.

\* The tre of the felde is knowē by hys frute / so is the thought of mans herte known by hys wordes. Math. v. 8

Isayse no man excepte thou haue herd hym, for a man is known by hys wordes.

Yf thou followest ryghteousnes, thou shalt gather, & put her vpon the as a fayre garment. (And thou shalt dwell wyth her, and she shal defende the euer: & in the daye of knowlege, thou shalt fynde stedfastnes)

The byrdes resorte vnto the; lyke, so doth the truth turne vnto them that be occupied wythall.

\* The Lyon wapreth for the praye: so do the synnes lurke vpon the workers of wyckednes. Iere. xij. b

The talkynge of hym that feareth God is nothyng but wysedome: as for a foolc, he chaungeth as the Moone.

Yf thou be amonge the vndiscrete, kepe thy worde to a conuenient tyme, but amōge suche as be wyse speake on hardly.

The talkynge of fooles is abhominacion, and theyr spozte is voluptuousnesse and mysnoztoure. C

\* Muche swearynge maketh the heer to stande vp, and to stryue wyth suche, stoppeth the eares. Eccl. xxiij. b  
Math. v. d:  
Jacob. v. c

The stryfe of the proude is bloudsheddyng, and theyr blasphemynge is heuye to heare.

\* Who so dyscouereth secretes, leseth hys credence, and fyndeth no frende after Eccl. xxi. b  
and. xxij. d

Is in hys



**Ecclesiasticus:**

**hys wpll.**

Loue thy frende and bynde thy selfe in  
faythfulnesse wpth hym: but yf thou be-  
wzapest hys secrettes, thou shalt not get  
hym agayne.

For lyke as the man is that destroyeth  
hys enemy: so is he also that dealeth falslye  
in the frendshipp of hys neyghboure.

**D** Lyke as one that letteth a byrde go out  
of hys hāde, can not take her agayne: Eue  
so thou, yf thou geue ouer thy frende, thou  
canst not get hym agayne: Yea thou canste  
not come by hym, for he is to farre of.

He is vnto the a koo escaped out of the  
snare, for hys soule is wounded.

**Ecclesiasticus. xxiij. d**

\* As for woundes, they maye be holde  
by agayne, and an euell woꝝde maye be re-  
conceyled, but who so bewzapeth the secre-  
tes of a frende, ther is no moze hope to be  
had vnto hym.

**Pro. x. b.**

\* He that wyndeth wpth þ eyes, yma-  
gineth some euell, and no man shall take  
hym from it.

**Pro. xxi. c**

When thou arte present, he shall hygh-  
ly commende and prayse thy woꝝdes: but  
at the last \* he shall turne his tale, and flaū-  
der thy sayenge.

**Leuit. xix. d**

Many thynges haue I hated, but no:  
thyng so euell: \* for the Loꝝde hym selfe  
also abhoꝝreth such one.

**Exod. xxi. b**

Who so casteth a stone on hye, it shall  
fall vpon hys owne heade: \* and he that  
smyteth wpth gyle, woundeth hym selfe.

Who so dyggeth a pyt / shal fal therin,  
and

The. xxviii. Chapter. Fol. cxvi

and he that layeth a snare, shalbe taken in it hym selfe.

\* Who so geueth a wycked noplom coul sell, it shal come vpon hym selfe, & he shal not knowe from whence.

i. Hest. vii. b  
psal. xvi. b  
psal. xvi. c  
Eccl. x. a

The proude blaspheme and are scoznefull, but vengeaunce lurketh for them as a Lyon.

They that reioyce at the fall of synners, shalbe taken in the snare, angurthe of herte shal consume them befoze they dye.

Anger and rygourousnesse are two abhorminable thynges, and the vngodlye hath them both vpon hym.

The. xxix. Chapter

Men ought not to take vengeaunce, but every man to forgeue hys neighbour, & not to beare euil wyl nor cryfe. What harme commeth of false tonges and flanderers.

**H**\* that seeketh vengeaunce, shall fynde vengeaunce of the Lorde, which shall surely kepe hym hys synnes.

Deu. xxxii. e  
Rom. xii. c  
Math. v. b  
vi. b. b vii. f

\* Forgeue thy nighbour the hurte that he hath done þe, & so shal thy synnes be forgeuen the also whē thou prayest.

A mā that beareth hatred agaynst another, howe darre he despyze forgeuenesse of God?

He that sheweth no mercye to man whych is lyke hym selfe, how darre he axe forgeuenesse of hys synnes?

Yf he that is but fleshe beareth hatred, and kepeth it, who wyl increate for hys synnes.



**Ecclesiasticus.**

Remember the ende, and let enimitie passe, whych seeketh death & destruction, & abyde thou in the commaundementes.

Remember the commaundement, so shalt thou not be rygourous ouer thy neyghbour

**B** Thynke vpon the conuenaunt of the Hyghest, and forgyue thy neyghbours ignoraunce.

**Eccli. viij. a** \* Beware of stryfe and thou shalt make thy synnes fewer. For an angrye mā kyndleth variaunce, and the vngodlye dysquie- teth frendes, and putteth disorde amonge them that be at peace.

**Pro. xv. c** \* The more wood ther is, the more be- hement is the fyre: and the myghtyer that men be, the greater is the wrathe: and the longer þe stryfe endureth, þe more it burneth

**C** An haisly brawlyng kyndleth a fyre / & an haisly stryfe sheddeth bloude.

Yf thou blowe the sparke, it shal burne  
Yf thou spytt vpon it, it shal go forth: & both these go out of thy mouth.

**Eccli. xij. d** \* The flauderer and dubble tonged is cursed, for many one þe frendes setteth he at variaunce.

The thyrd tonge hath dysquyeted many one, and dyspuen them from one lande to another.

Stronge cyties hath it broken downe, and ouerthrowen the houses of great mē.

The thyrd tonge hath caste out many an honest woman, & robbed them of theyr laboures.

Who so herkeneth vnto such, shal neuer fynde

**The xxviii. Chapter.**      **Fol. cxviii.**  
fynde rest, and neuer dwell safely.

The stroke of the rod maketh pedders,  
but the stroke of the tonge smyteth the bo-  
nes in sondre.

There be manye that haue perpyshed  
with the swerde, but many mo choze the  
tonge.

Well is hym that is kept from an euill  
tonge, and commeth not in the angre ther-  
of, which draweth not the yoke of suche, &  
is not bounde in the bondes of it. For the  
yoke thereof is of yron, and the bonde of it  
is of stele.

The death therof is an euill death: hell  
were better for one, then suche a tonge.

But the fyre of it maye not oppresse the  
that feare God, and the flame thereof maye  
not burne them.

Suche as forsake the Lorde shall fall  
therin: and it shall burne them, and no man  
shalbe able to quenche it.

\* It shall fall vpon them as a lyon, and  
denoure them as a leoparde.

**Iere. xii. b**  
**ccc. xxviii. b**

Thou hedgest thy goodes with thornes:  
why dost thou not rather make doores and  
barres for thy mouth?

Thou wappest thy golde and syluer: why  
dost thou not weye thy wordes also vpon  
the balaunce?

Beware that thou slide not in thy tonge  
and so fall befoze thyne enemyes that laye  
waite for the.

**The. xxix. Chapter.**  
**How men shoulde haue compassion and**  
**lende**



**Ecclesiasticus.**

lende vnto the; neyghbours: and how they  
that bozow ought to behaue them selues a:  
gayne. Of vnaduyfled suretyshyppe. Howe  
euery man ought to be content wiche that he  
hath, and not to be chargeable vnto other.

Deu. xv. a  
Luke, vi. d

**W**ho so wyl shewe mercy, \* let him lende  
vnto his neyghboure: and he that is  
hable, let hym kepe the commaunde:  
ment.

Lende vnto thy neyghboure in tyme of  
his nede, and paye thou thy neyghboure a:  
gayne in due season.

Kepe thy worde, and deale faythfullye  
with hym, and thou shalt alwaye fynde the  
thyng that is necessarye for the.

There hath ben many, that when a thyng  
was lent them, reckened it to be founde: and  
made them trauaple and labour that had  
helped them.

Whyle they receyue any thyng, they  
kysse the handes of such as gyue them, and  
for the; neyghbours good, they humble  
the; voyce.

But when they shoulde paye agayne,  
they kepe it backe, and gyue euill wordes,  
and make manye excuses by reason of the  
time: and though he be hable, yet gyueth he  
scarce the halfe agayne, and reckeneth the  
other to be founde.

And if he withholde not his monye, yet  
hath he an enemy of him, & that vnderferued

He payeth hym with cursynge and re:  
buke, and gyueth hym euill wordes for his  
good dede.

There

There be many one which are not glad to lende, not bycause of euill, but they feare to lese the thyng that they lende.

Yet haue thou pacience with the synnere, and withholde not mercede from hym.

Helpe the poore for the commaundementes sake, and let hym not go empty fro the bycause of his necessitie.

Lese thy mony for thy brother and neighbours sake, and burie it not vnder a stone, where it rusteth and corrupteth.

\* Gather thy treasure after the commaundement of the hyghest, and so shall it bring the more profyte then golde.

\* Laye vp the almesse in the hand of the poore, and it shall kepe the from all euill.

(A mans almesse is as a purse with hym, and shall kepe a mans fauoure as the apple of an eye: and afterwarde shall it aryle and paye euerye man hys rewarde vpon hys herd.)

It shall fyght for the agaynst thyne enemies, better then the shylde of a gyaunte, or speare of the myghtye.

A good honest man is suretye for hys neyghbour, but a wycked personne letteth hym come to shame.

For get not the frendshyppe of thy suretye, for he hath gyuen his soule for the.

The vngodly despyseth the good dede of his suretye, and the vnthankful & ignorant leaueth his suretye in daunger.

Some man promyseth for his neyghbour and when he hath the losse hys honestye, he shall

Math. vi. c

Luke. xii. d

i. Tim. vi. d

\* Dan. iij. d

Tobi. iij. b

Ecc. i. cxii. b

Luce. xi. b

Actu. x. a

C



**Ecclesiasticus**

shall forsake hym.

Suretyshyppe hath destroyed many a ryche man, and remoued them as the waues in the see.

Wygghte people hath it dzyuen awaye, and caused them to wandze in straunge countreys.

An vngodlye man transgressynge the commaundement of the Lorde, shall fall in to an euyl suretyshyppe: and though he force hym selfe to get oure, yet shall he fall in to iudgement.

Helpe thy neyghbour out after thy power, and beware that thou thy selfe fal not in suche dette.

ecclesi. xxxix. e

\* The chiefe thyng that kepeth the lyfe is water and breed, clothynge and lodging to couer the shame.

Better is it to haue a pooze lyuyng in a mannes owne house, then delicate fare amonge the straunge.

psal. vi. b

i. Tim. vi. b

Heb. xij. a

\* Be it lytle or moche that thou haste, holde the content withall (and thou shalt not be blamed as a vagabonde:) for a myserable lyfe is it, to go from house to house: and where a man is fremde, he dare not open his mouth.

Though one be lodged, and haue meate and dzyinke, yet shall he be taken as an vnworthye, and heare many bytter rough wordes, namely thus: Go thy waye thou stranger, and prepare a table (for thy selfe) and fede me also of that thou hast. Awaye thou straunger (so that he regardeth his honour  
nomore

nomore) my brother cometh into my house,  
and so he telleth hym the necessitye of hys  
house.

These thynges are heuy to a man that  
hath vnderstādyng: namely the forbidding  
of the house, and that the lender casteth hym  
in the teeth.

¶ The. xxx. Chapter.

¶ Whoso loueth his chylde, teacheth  
them, nurtoureth them, and chasteneth  
them. Dealtch is a noble gyft.

**W**hoso loueth hys chylde, \* holdeth A  
him styl vnder correction that he may Deu. xix. c  
haue ioye of hym afterwarde (and that Ex. xiii. b  
he grope not after hys neyghbours  
does.)

\* He that teacheth his sonne, shall haue Deu. vi. a  
ioye in hym and not be asshamed of hym a-  
monge his acquayntaunce.

Whoso enfourmeth and teacheth hys  
sonne, greueth the enemye: and befoze hys  
frendes he maye haue ioye of hym.

Though he the father dye, yet is he as  
though he were not deed: for he hath left  
one behynde hym that is lyke hym.

In his lyfe he sawe hym, and had ioy in  
hym, and was not sorowful in his death: (ney-  
ther was he asshamed befoze the enemyes.)

For he left behynde hym an auenger a-  
gainste hys enemyes and a good doer vnto  
the frendes.

For the lyfe of chylde shall bynde wou-  
des togyther, and his herte is greued at eu-  
ery crye.

An



**Ecclesiasticus.**

An vntamed hoſe wyl be harde, and a wanton chylde wyl be wylfull.

Yf thou brynge vp thy ſonne delicate: lye, he ſhall make the afraped: and yf thou playe with hym, he ſhall brynge the to he: upneſſe:

Laughe not with hym, leaſt thou wepe with hym alſo, and leaſt thy teeth be ſet on edge at the laſt.

**Eccleſ. vii. c**

\* Gyue him not lybertie in his youth, and excuſe not his folpe.

Bowe downe hys necke whyle he is yonge, hys hym vpon the ſpdes whyle he is yet but a chylde: leſt he wax ſtuburne, & gyue nomoze force of the (and ſo ſhalt thou haue hecupneſſe of ſoule)

Teache thy chylde, and be diligent ther in, leſt it be to thy ſhame.

Better is the poore beinge whole and ſtronge, then a man to be ryche, and not to haue his health.

Health and welfare is aboue all golde, and an whole bodey aboue all treaſure:

There is no rycheſſe aboue a ſounde bo: dy, and no ioye aboue the ioye of the herte.

Death is better then a wretched lyfe, o: continuall ſyckneſſe.

The good thynges that are put vp in a cloſe mouthe, are lyke as when meate is layed vpon the graue.

**Bel. a**

What good doth the offrynge vnto an ydoll: \* For he can neyther eate, taſte, nor ſmell. Euen ſo is it alſo with the ryche who God maketh ſpycke.

**De ſeeth**

**The. xxi. Chapter** **Fol. cxi.**

He seeth it with his eyes, and groneth thereafter, and is euen as a gelded man, that lyeth with a virgin and sygheth.

\* Spue not ouer thy mynde into heynesse, and wery not thy selfe in thyne owne counsaile.

\* The iope and cherefulnesse of the hert is the lyfe of man, and a mans gladnesse, is the prolongynge of his dayes.

Loue thyne owne soule, and comforte thyne herte: as for sorowe and heynesse, driue it farre from the: \* for heynesse hath slayne many a mā and byngeth no profite.

zele and angre shorten the dayes of the lyfe: carefulnesse and sorowe bynge age before the tyme.

Unto a merke herte euery thyng hath a good taste that he eateth.

**The. xxi. Chapter.**

**The mysterie of the couctous.**

Howe one shoulde behaue hym selfe at the table, and be measureable in meate and drynke: What harme cometh of drynkyng tomoche.

**T**rauaile and \* carefulnesse for rycheesse taketh awaye the slepe, and maketh the flesh consume.

When one lyeth and taketh care, he waketh euer vp, lyke as a great syknesse breaketh the slepe.

The ryche hath great labour in gatherynge his rycheesse togyther, and then with the pleasure of his rycheesse he taketh hys rest, and is refreshed.

But

19101. rti. d

rv. b. rvi. d

Ec. xxxviii. c

1910. rti. d

i. Cor. vii. b

A

i. Tim. vi. b



**Ecclesiasticus.**

But whoso labourerth and prospererth not, he is poore: and though he leaue of, yet is he a begger.

He that loueth ryches shall not be iustified: and whoso foloweth corruption shall haue ynough thereof.

**Ecclesiasticus. viij. a**

\* Many one are come in great misfortune by the reason of golde, and haue founde theyr destruction befoze them.

It is a tree of fallynge vnto them that offe it vp, and all suche as be foolys the fall therein.

Blessed is the ryche whiche is founde without blemyshe, and hath not gone after golde, nor hoped in monye and treasures.

Where is there suche one? and we shall commende hym, and call hym blessed: for great thynges doth he amonge his people.

Whoso is tryed and founde perfecte in suche thynges shalbe commended and praised.

Who myght offende, and hath not offended?

Who coulde do euyl, and hath not done it?

Therefore shall his good be stablyshed, and the whole congregacion shall declare his almes.

Yf thou spt at a great mans table, open not thy mouth wyde vpon it, and make not many wordes.

Remember that an euyl eye is a shewe.

What thyng created is worse then a wicked eye? therefore wepeth it befoze every mannes face.

**The. ccc. Chapter. Fol. ccc.**

Laye not thyne hande vpon euery thinge  
that thyne eye seyth, and stryue not w<sup>th</sup>  
hym in the dyshe.

\* Wonder by thy selfe what thy neigh- **Mat. vii. a**  
boure wolde fayne haue, and be discrete in  
euery poynt.

Eate the thyng that is set before the  
manerly, as it becommeth a man, and eate  
not to muche, lest thou be abhoyred.

Leaue thou of fyrst of al because of noz-  
ture, lest thou be he / whome no man maye  
satisfye, whych maye turne to thy decaye.

When thou syttest amonge many men,  
reach not thyne hande out fyrst of all.

\* How well content is a wylse man **eccl. xxi. vii.**  
with a lytle wyne? so that in slepe þ<sup>e</sup> shalte  
not be spycke therof, nor fele any payne.

A swete wholsome slepe shal suche one  
haue, and fele no inwarde grefe.

He ryseth vp by tymes in the moynyng  
and is well at ease in hym selfe.

But an vnfaciable eater slepeth vnqui-  
etly, and hath ache and payne of the body.

Yf thou felest that thou haste eaten to  
much, aryse, go thy waye, cast it of thy sho-  
macke, and take thy rest: (and so shalt thou  
byng no spycknesse vnto thy body.)

My sonne, heare me, and despyse me **C**  
not: and at the last thou shalt fynde as I  
haue tolde the.

\* In al thy workes be diligēt & quicke **Rom. xii. b**  
so shall there no spycknesse happē vnto the.

\* Who so is lyberal in dealyng out his **120. xxi. a**  
meate, many men shal blesse hym & prayse

**A i** hym



**Ecclesiasticus.**

hym wyth they; lyppes: and the same is a  
sure token of hys loue and faythfulnesse

But he that is vnfaythfull in meate  
the whole cytie shall complayne of hym: &  
that is a sure experience of hys infidelitie  
and wyckednes

**Judic. xiiij. a**  
**Ephe. v. b**

\* Be not thou a wynebybber: for wyne  
hath destroyed many a man.

The fyre proueth the harde y<sup>e</sup>, so wyth  
wyne proue the hertes of the proude, whē  
they be dronken.

**Psal. ciii. b**  
**Pro. xxi. a**  
**1. Tim. iii. c.**

\* Wyne soberly dronken quykenerh þ  
lyfe of man. Yf thou d<sup>y</sup>pnkest it measura-  
bly, thou shalt be temperate

What lyfe is it that maye cōtinue with  
out wyne?

Wyne was made frō the begynnynge  
to make mē glad (and not for dronkenes.)

Wyne measurably dronken is a reioy-  
cynge of the soule and body.

But yf it be dronken wyth excesse, it  
maketh bytternesse and sorowe vnto the  
mynde.

**Eccli. xx. a**

Dronkenesse fylleth the mynde of the  
foolys wyth shame and ruyne, mynysheth  
the strength, and maketh woundes

\* Rebuke not thy neyghboure at the  
wyne, and despyse hym not in hys my<sup>y</sup>th

Beue him no dysp<sup>y</sup>ful wordes, & please  
not vpon hym wyth contrary sayenges

**The. xxij. Chapter**

To be set in rule and dignitie shuld not  
make a man proude and hyghmynded but  
to feare, to be diligent and faythfull v<sup>n</sup> to  
them

The. xxxij. Chapter. fol. cxxij.

them that are commytted vnto hym. &c.  
wpth other good lessons.



If thou be made a ruler, \* heaue A  
not thy selfe therein, but be thou Deu. xviij. b  
as one of the people.

\* Take diligent care for them Rom. xij. b  
and loke well therto:

And when thou hast done all thy duty,  
set the downe that thou mayest be mery w  
them, and receaue a crowne of honoure.

Talke wpselpe and honestye, for wpsel:  
dome becommeth the ryght well

Hynder not muspke

Speake not where ther is no audience:  
\* and poure not forthe wpsedome out of Eccli. iij. a  
tyme, at an impoztunite. and. xx. a

Lyke as the Carbuncle stone shyneth  
that is set in gold, so doth a longe garnyshe  
the wyne feast: and as the Smaradge that  
is set in golde, \* so is the swetnesse of mu: Eccli. xl. c  
spke by the mytch of wyne

Thou yonge mā, speake that becometh  
the, and that is profytable / and yet scarce B  
when thou arte twyse axed.

Comprehende muche wpth fewe wor  
des. In many thynges be as one that is  
ignoraunte, geue eare, and holde thy tunge  
wpth all.

Yf thou be amonge men of hygher au:  
thorite, desyre not to compare thy selfe vn  
to them: and when an elder speaketh, make  
not many wordes

Befoze thonder goeth lyghtenyng, &  
befoze nurture and shamefastnesse goeth



**Ecclesiasticus.**

loue and fauoure.

Stand vpon by tymes, and be not the last, but get the home soone, and there take thy passyme, & do what thou wilt: so that thou do no euill, and desyre no man.

But afore all thynges geue thankes vnto hym that hath made the, & replenished the wyth hys goodes,

**I** Who so feareth the Lorde, wyl receaue hys doctrine: & they that get them to hym by tymes, shall fynde grace.

He that seeketh the lawe shalbe fylled wyth all: As for hym that is but fayned, he wylbe offended therat.

They that feare the Lorde, shall fynde theyr iudgemēt, and theyr ryghteousnesse shalbe kyndled as a lyght.

An vngodly man wyl not be reformed but can helpe hym selfe wyth the example of other in hys purpose.

A man of vnderstandynge despyseth no good counsell, but a wylbe and proude boy hath no feare.

My sonne, do nothyng wythout aduysement, so shal it not repēt & after the dede.

Go not in the way where thou mayest fal, nor where thou mayest stumpe against the stone.

Geue not thy selfe into a laborious slipperry way, & beware of thyn owne chyldre.

In al thy workes put thy trust in God from thy whole herte, for that is keepynge of the commaundementes.

Who so beleueth Gods worde, taketh hede

The. xxxij. Chapter. Fol. cxxij.

hede to the commaundementes; and he that putterh hys trust in the Lorde, shal wante nothyng.

The. xxxij. Chapter.

Howe God ought to be feared, and his lawe kept, the difference of dayes & of men. The ordynge of chyldren or householdes.

¶ Ther shall no euell happen vnto him that feareth God but whē he is in tētacion, the Lorde shal deliuer him

A wyse man hateth not the lawe  
\* but an ypocrite is as a shyp in a ragynge Jacob. i. a water.

A man of vnderstandynge geueth credence vnto the lawe of God, and the lawe is faythfull vnto hym.

Be sure of the matter, then talke thereof: Be fyrst well instructe, then mayest thou geue answer.

The herte of the foolysch is lyke a carte whele, and hys thoughtes runne aboute lyke the axel tre.

Lyke as a wyldc horse that neyeth vnder euery one that sytteth vpon hym, so is it wyth a scoznesull frende.

Why doth one daye excell another, seynge all the dayes of the yeaere come of the Sunne?

The wysedome of the Lorde hath so parted them asonder, and so hath he ordeyned the tymes and solemne feastes.

Some of them hath he chosen and hallowed befoze other dayes.

And all men are made of grounde, and  
A ii out



**Ecclesiasticus.**

out of the earth of Adam.

**I**n the multitude of science hath the  
Lorde sundered them, & made theyr wayes  
of dyuerse fashions

Some of them hath he blessed, made  
much of them, halowed them / and clapy-  
med them to hym selfe.

But some of the hath he cursed, brought  
them lowe, & put them out of theyr estate.

Roma. ix. c

\* Lyke as the claye is in the potters  
hande, and all the ordynge therof at hys  
pleasure: so are men also in the hāde of him  
that made them, so that he maye geue the  
as it lyketh hym best.

ij. Cor. vi. c

\* Agaynst euell is good, and agaynst  
death is lyfe: so is y vngodly agaynst suche  
as feare God.

Some reade  
two agaynst  
one.

Beholde, thus are all the woꝝkes of the  
Byghest and ther are euer \* two agaynst  
two, and one set agaynst another.

I am awaked vp last of all as one that  
gathereth after in haruest.

In the gyftes of God and in hys bles-  
syng I am increased, and haue fylled my  
wynepresse, lyke a grape gatherer.

Ecc. xxiij. d

\* Beholde, howe I haue not labou-  
red onely for my selfe, but for all suche as  
loue nurtoure and wysedome.

Hear me O ye great men of the people  
and herken wth youre eares ye rulers of  
the congregacion.

**L**

Beue not thy sonne & wyfe, thy brother  
and frende power ouer the whyle thou ly-  
uest: and geue not awaye thy substance &  
good

**The. xxxiii. chapter Fol. cxxiij.**

good to another, lest it repent the, and thou  
be fayne to begge therfoze thy selfe.

As longe as thou lyuest and hast bzyeth  
let no man chaunge the:

For better is it that thy chyliden pray  
the, the that thou shuldest be fayne to loke  
in theyr handes.

In al thy woꝝkes be excellēt, that thyne  
honoure be neuer stayned.

\* At the tyme when thou shalt ende **Eccli. xiiij. c**  
thy dayes, and fynnysh thy lyfe, distribute  
thyne inheritaunce.

The fodder, the whippe, and the burthe  
belongeth vnto the Ma:meate, coꝛrection  
and woꝝke vnto the seruaunt.

Yf thou set thy seruaunt to labour, thou  
shalt fynde rest: But yf thou let hym go  
pole, he shall seke lyberte.

The pocke & the whyppe bowe downe  
the necke, but tame thou thy euell seruaunt  
wyth bandes and coꝛrection.

Sende hym to labour / that he go not  
pde: For ydelnesse byngeth much euell

Set hym to woꝝke, for that belongeth  
vnto hym, and becommeth hym well.

Yf he be not obedient, bynde hys fete:  
but do not to much vnto hym in any wyse,  
and wythout discrecion do nothyng.

\* Yf thou haue a (faythfull) seruaunt, **Eccli. xij. c**  
let hym be vnto the as thyne owne soule:  
for in bloude hast thou gotten hym.

Yf thou haue a seruaunte, holde hym  
as thy selfe: For thou haste nede of him as  
thy selfe.



**Ecclesiasticus.**

**Yf thou intreatest hym euell, and kepest hym harde, and makest hym to be proude, & to runne away from the, thou canste not tell, what waye thou shalt seke hym.**

**The. xxxiij. Chapter**

**The hope of the vngodly is bayne, The ryghteous shalbe preserved, for he putteth hys truste in God, whych he wyl not be reconcyled wth offerpuges, but wth an innocent lyfe**

**A** **Wysse people begyle them selues wth bayne and deceatfull hope, & fooles trust in dreames.**

**Who so regardeth dreames, is lyke hym that wyl take holde of a shadow and folowe after the wynde:**

**Euen so is it wth the appareynges of dreames. Befoze the face is the lykenes of a face.**

**Who can be clensed of the vncleane?**

**O: what truth can be spoken of a lyar?**

**Southisapenge, wytchcraft, sozcery, & dreamynge is but vanite: lyke as when a woman trauayleth wth chylde, and hath many fantasyes in hyr herte**

**B** **Where as suche visions come not of God, set not thyne herte vpon them**

**For dreames haue deceaued many a man: and they fayled, that put theyr truste therein.**

**The lawe shalbe fulfylled wythoute lyes, and wysedome is sufficient to a fayth full mouth**

**A wysse man that is well instruct, vnderstandeth**

**The xxxiij. Chapter. Fol. cxxv.**

derstandeth moche: and he that hath good experience can talke of wysdome.

He that hath no experience, knoweth lytle: and he that erreth causeth moche wickednesse.

When I was yet in erreure, I learned moche also: yea I was learned, that I coulde not expresse it all, and came ofte in peryll of death therby, tyll I was deliuered from it.

Now I se that they whiche feare God haue the ryght spyrite: for they hope standeth in hym that can helpe them.

Whoso feareth the Lorde, standeth in awe of noman, and is not afrayed: for the Lorde is his hope and comfort.

Blessed is the soule of him that feareth the Lorde: In whom putteth he his trust? who is his strength?

For \* the eyes of the Lorde haue respect ii. pa. xvi. d  
vnto them that loue hym.

He is their myghtye protection, and stronge grounde:

\* A defence for the heate, a refuge for the whole none dape, a succoure for stombling and an helpe for fallynge. Psal. cix. c.

He setteth vp the soule, and lightneth the eyes:

He gyueth health, lyfe and blessing.

He that gyueth an offryng of vnrigh- tous good, his offryng is refused: and the scornfull dealynges of the vnrightheous please not God.

\* God hath no delyste in the offrynges of the Psal. xv. a



## Ecclesiasticus

of the vngodlye, neyther maye synne be re-  
consyled in the multitude of oblations.

Whoso byngeth an offering out of the  
goodes of the poore, doth euen as one that  
kylleth the sonne before the fathers eyes.

The breade of the nedefull is the lyfe  
of the poore: he that defraudeth hym ther-  
of is a man of bloude.

**D** Whoso robbeth his neyghbour of hys  
lyuynge doeth as great a synne as though  
he slue hym to death.

**De. xxi. c.** \* He that defraudeth the labourer of  
**Eccli. vii. c.** his hyre, is a bloudshedder.

When one buyldeth, and an other brek-  
keth downe, what profyte haue they then  
but labour?

When one prayeth and another curseth  
whose voyce wll the Lorde heare?

**Num. xix. b** \* He that washeth him selfe bycause of  
a deed body, and then toucheth the deed a-  
gayne, what doth his washinge?

**120. xxi. b** \* So is it with a man that fasteth for his  
**ii. 120. ii. d** synnes, and doeth them agayne, who wll  
heare his prayer? Or what doth his fasting  
helpe hym?

## The. xxxv. Chapter.

The offering that pleseth God is to kepe  
his commaundementes, to be thankfull, mer-  
cyfull, and to ceasse from synne. God is the  
defender of the wyddowes, the fatherlesse, &  
oppressed, and heareth theyr prayer.

**A** Whoso kepeth the lawe, byngeth of-  
**Here. vii. c** fringes ynough.

\* He that holdeth fast the commaun-  
dement,

**The. xxxv. Chapter. Fo. cxxvi.**

**dement, offereth the ryght healthoffrynge.**

**He that is thankeful and recompenceth  
offereth fyne flour.**

**\* Whoso is mercyfull and gyueth almes  
that is the ryght thankoffrynge.**

**Debt. xij. c  
Phil. iij. c**

**God hath pleasure when one departeth  
from synne, and to forsake vnrigh-  
teousnesse reconpleth vs with hym.**

**\* Thou shalt not appeare empty be-  
fore the Lorde: for al suche is done bycause  
of the commaundement.**

**Ex. xxxij. a**

**The offrynge of the ryghteous maketh  
the alter fat, and a swete smell is it before  
the hyghest.**

**\* The offrynge of the ryghteous is ac-  
ceptable vnto God, & shal neuer be forgoten**

**Gene. iij. a**

**Gyue hym his honour with a cheareful  
eye, and kepe not backe the frynges of  
thyne handes.**

**\* In all thy gyftes shewe a mery coun-  
tenaunce, and halowe thy tythes vnto God  
with gladnesse:**

**ij. Cor. ix. b**

**Gyue vnto God accordynge as he hath  
enryched and prospered the: \* & loke what  
thyne hand is hable that gyue with a cher-  
full eye, for the Lorde recompenceth and gy-  
ueth the seven tymes as moche agayne.**

**Tobi. iiii. b**

**Gyue no vnrightheous gyftes, for suche  
wyl not be receyue.**

**B**

**Beware of wrongefyll offrynges, for  
the Lorde is a ryghteous iudge, and \* re-  
gardeth not mans persone.**

**Deut. x. d**

**He accepteth not the person of þ poore,  
\* but he heareth the prayer of þ oppressed.**

**Judit. iij. b**

**He de:**



**Ecclesiasticus.**

He despyseth not the despyre of the fatherlesse nor the wyddowe, when she poureth out her prayer befoze hym.

Doth not God se the teares that rüne downe the chekes of the wyddowe? Or heareth he not the complaynte, ouer suche as make her to wepe?

Whoso serueth God after his pleasure shalbe accepted, and his prayer reacheth vnto the cloudes.

**Ere. iij. d  
Acte. x. a**

\* The prayer of hym that humbleth hym selfe, goeth thowowe the cloudes tyll she come nye.

She wpll not be comforted, nor go her waye, tyll the hyghest God haue respecte vnto her, gyue true sentence, & perfourme the iudgement.

**C** And the Lorde wpll not be slacke in commyng, nor tary longe: tyll he haue smitten in sondre the backes of the vnmeycyful and auenged hym selfe of the theythen.

Tyll he haue taken awaye the multitude of the cruell, and broken the scepter of the vncyghtous.

Tyll he gyue euery man after his workes, and rewarde them as they haue deserued.

Tyl he haue deliuered his people, mapn tained theyr cause, and reioyced the in hys mercye.

O howe fayre a thyng is mercye, in the tyme of anguysh and trouble.

Is it lyke a cloude of rayne that cometh in the tyme of a drouth.

**C** The

The. xxxvi. Chapter Fo. cxxv.

The. xxxvi. Chapter.

An earnest prayer vnto God for  
helpe agaynst the enemyes. The  
prayer of an honest woman.

Aue mercye vpon vs O Lorde thou

**H** God of all thynges. A

Haue respect vnto vs ( shewe  
vs the lght of thy mercyes, and  
sende thy feare amonge the Heythen, and  
straungers whiche seke not after the: that  
they maye knowe, howe that there is no  
God but thou, and that they maye shewe  
thy wonderous workes.)

Lifte vp thyne owne hande ouer the  
outlandysh Heythen, that they maye lerne  
to knowe thy myght and power.

Lyke as thou art halowed in vs before  
them, so byng to passe, that thou mayest  
be magnified also in them before vs: that  
they maye knowe the, lyke as we knowe  
the.

For there is none other God, but onely  
thou, O Lorde.

Renue the tokens, and chaunge the won  
derous workes.

Shewe thyne hande and thy right arme  
gloriouslye.

Kaspe thyne indignacion, and poure  
out thy wrath, take awaye the aduersarye  
and smyte the enemye.

Make the tyme shorte, remembre thy  
couenaunt, that thy wonderous workes  
maye be praysed.

Let the wrath of the fyre consume the  
that



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that lyue so carelesse: and let them perperthe  
that do thy people hurte.

Smyte in sondre the heed of the princes  
that be our enemyes, and saye: there is  
none other but we.

**W** Bather all the trybes of Jacob togy-  
ther agayne, that they maye knowe howe  
that ther is none other God but only thou  
that they maye shewe thy wonderous wor-  
kes, and be thy people and heritage, lyke  
as from the begynnynge.

**Exod. iij. f**

**O** Lord haue mercye vpon the people,  
that hath thy name, & vpon Israel \* whō  
thou hast likened to a fyrstborne sonne.

**i. pa. vi. g**

**O** be merciful vnto Jerusalem the citie  
of thy sanctuarpe, \* the cytie of thy rest.

**F**yll Syon with thyne vnspeakeable  
vertues, and thy people with thy glozpe.

**G**yue wytnesse vnto thy creature whō  
thou madest from the begynnynge, & raise  
vp the prophetes that haue bene shewed  
in thy name.

**R**ewarde thē that wayte for the, that  
thy prophetes maye be founde fapthfull.

**Rum. vi. d**

**O** Lord, here the prayer of thy seruati-  
tes, accordynge to the blessinge of Aaron  
ouer thy people, \* that al they which dwel  
vpon earth maye knowe that thou art the  
Lorde, the eternal God which is from euer  
lastynge.

**T**he belly deuoureth all meates, yet is  
one meate better then an other.

**Eccl. i. d**

**L**yke as the tonge tasteth beneson,  
\* so doth an herte of vnderstandynge marke  
false

false wordes.

A frowarde hert gyueth heynesse, but  
a man of experience lyftech him bp agayne

The woman recepueth euery man, yet  
is one daughter better then an other.

A fayne wyfe reioyseth her husbände,  
and a man loueth nothyng better.

Yf she be lounge and vertuous with:  
all, then is not her husband lyke other men

He that hath gottē a vertuous woman  
hath a goodly possessiō: she is vnto hym an  
helpe and pylle wherevpon he resteth.

Where no hedge is, there the goodes  
are spoyled: and where no husbände is, ther  
the frendelste mourneth.

Lyke as there is no credence gyuen to  
a robber that goeth from one cytie to an o:  
ther: So is not the man beleued that hath  
no nest, and must tourne in where he maye  
abide in the nyght.

The xxxvij. Chapter.

Of true and false frendshyp. Good coun:  
sayl ought to be sought at them which are  
vertuous and feare God, but spyst at God  
hymselfe. Of wysdome and sobrenesse.

Very frende sayth: I wyll be frendly  
vnto hym also:

But there is some frende, whiche  
is onely a frende in name.

Remayneth there not heynesse vnto  
death, when a compaion and frende is tur:  
ned to an enemye?

O most wicked presumption, fro whence  
arte thou spronge vp to couer the earth,  
with



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With falshede and decepte?

**ii. b**

\* There is some companion whiche in prosperitie reioyseth with his frende: but in the tyme of trouble he taketh parte agaynst hym.

There is some companion that mourneth with his frende for the belly sake: but when trouble commeth, he taketh holde of the shyld.

**h. reg. xix. f**

**Eccli. viij. c**

**& ix. c**

\* Forget not thy frende in thy mynde, thynke vpon hym in thy rycheſſe.

\* Every counſayler byngeth forth his counſayle: neuertheleſſe, there is ſom that counſayleth but for his owne proſp̄te.

Beware of the counſayler, and be aduysed afore wherto thou wylt vſe hym: for he wyl geue counſayle for hymſelfe.

**B**

Leſt he caſt the lot vpon the, and ſay vnto the: Thy waye and purpoſe is good, and afterward he ſtande agaynſt the, and loke what ſhall become of the.

Aſke no counſayle at hym, that ſuſpecteth the for an enemye: and hyde thy counſayle from ſuche as hate the.

Aſke no counſayle at a woman concerning thynges that ſhe longeth for: Nor at a fearfull and faynte herted bodie in matters of warre: Or at a marchaunt, how deare he wyl cheape thy wares towarde his: Or at a byer of ſellynge: Or at an enuyous man of thankesgyuynge: Or at the vnm̄ercyfull of lounge kyndeneſſe: At the ſlouthfull of workynge: Or at an hyzelyng which hath no houſe of proſp̄te or wealth. (An ydle bo-

**Dye**

þe wolde not gladly heare (speake of much labour)

Take no suche folke to counsell, but be diligente to seke counsell at a vertuous man, that feareth God, suche one as thou knowest to be a keeper of the commaundementes, whiche hath a mynde after thyne owne mynde, and is sorpe for þ when thou stumolest

And holde thy counsell faste in thyne herte, for ther is no man moze faythfull to kepe it, then thou thy selfe.

For a mans mynde is somtyme moze dysposed to tell out, then seven watchmen that syt aboue in an hygh place lokynge aboute them.

And aboue al thys praye the hyghest that he wil lede thy waye in faythfulnes and truth

Before al thy woꝝkes are counsel fyrst / and oꝝ euer thou doest any thyng be well aduysed.

There be foure thynges that declare a chaunged herte, where out there spyngeth euell and good, death and lyfe, and a masterfull tonge that bableth muche.

Some man is apte and well instructe in many thynges, and yet very vnprofytable vnto hym selfe

Some man ther is, that can geue wyse and prudent counsell, and yet is he hated, and continueth a begger: for that grace is not geuen hym of God, to be accepted.

Another is robbed of all wysedome, yet

It is he



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is he wyse vnto hym selfe, & the frute of vnderstandynge is faythful in hys mouth.

**D** A wyse man maketh hys people wyse, and the frutes of hys wysedome fayle not.

A wyse man shalbe plenteously blessed of God: & all they that se hym / shal speake good of hym.

The lyfe of man standeth in the nombre of the dayes, but the dayes of Israell are innumerable.

A wyse man shall obtayne faythfulnes and credence amonge hys people, and hys name shalbe perpetuall.

My sonne, proue thy soule in thy lyfe: and yf thou se any euell thyng, geue it not vnto her.

1. Cor. vi. c  
and. f, c

\* For all thynges are not profytable for all men: nother hath euery soule pleasure in euery thyng.

Be not greedy in euery eatynge, and be not to haiste vpon all meates.

eccl. xxxi. b

\* For excelle of meates byngeth synne, and glotony commeth at the last to an vnmeasurable heate.

Those glotony haue many one perished: but he that dyeteth hym selfe temperately, prolongeth hys lyfe.

**The xxxviij. Chapter.**

Physicians and medecyns ought not to be despyed, but ought to be bled as a gyft of God: neuertheles God hym selfe is fyrst to be sought in all synneste. Men shuld be measurable in mournynge for the deade, & prepare the selues also vnto death. Every  
wo:k:

The. xxxviii. Chapter. fol. cxxx.

workeman ought to be diligent in hys labour, & to please God w<sup>th</sup> keepyng hys commaundementes.

Honoure the phisicion: honour hym because of necessitie.

**H** God hath created hym (foz of the hyghest commeth medicine) and he shall receaue gyftes of the kynge.

The w<sup>l</sup>sedome of the phisicion byn<sup>g</sup> geth hym to great w<sup>o</sup>rshyp, and in y<sup>e</sup> syght of the great men of thys w<sup>o</sup>rlde he shalbe honourably taken.

The Lozde hath created medicine of the earth, and he that is w<sup>l</sup>se, w<sup>l</sup>ll not ab<sup>o</sup> horre it.

\* Was not the bytter water made swete w<sup>th</sup> a tre, that mē myght learne to know the vertue therof? Exo. xv. d  
iiij. Ac. iiii. c

The Lozde hath geuen men w<sup>l</sup>sedome and vnderstandyng, that he myght be honoured in hys wonderous w<sup>o</sup>rkes.

W<sup>th</sup> suche doth he heale men, and taketh awaye they<sup>r</sup> paynes.

Of such doth the apotecary make a co<sup>n</sup>feccion, yet can no man perfourme all hys w<sup>o</sup>rkes.

Foz of the Lozde commeth p<sup>ro</sup>sperous wealch ouer all the earth.

My sonne, despyse not thys in thy sycknesse: \* but praye vnto the Lozde, & he shall make the whole. Isa. xli. c

Leaue of from synne, and orde thy handes aryght: clense thyne herte from al w<sup>o</sup>rkednesse. Isa. xxxviii. a



**Ecclesiasticus:**

Geue a swete sauoured offeringe, and the fyne floure for a token of remembraunce make the offeringe fat / as one that geueth the fy:ll frutes, and geue rowme to be whisicion.

For the Lorde hath created hym: let hym not go from the, for thou hast neede of hym.

The houre maye come that the speke maye be helped thowowe them, when they praye vnto the Lorde, that he may recouert and get health to lyue longer.

He that synneth befoze his maker, shal fall in the handes of the whisicion.

**Eccli. xxiij. b** My sonne / \* brynge forth thy teares ouer the deade: and begynne to mourne as yf thou haddest suffered greate harme thy selfe: and then couer hys bodye after a conuenient maner, and despyse not his burial

**i. thes. iij. b** Enforce thy selfe to wepe, and prouoke thy selfe to mourne, \* and make lamentacion expediently, and that a daye or two, lest thou be euil spoken of: and then cōfote thy selfe because of the heupnes.

**Wis. xij. d** \* For of heupnesse commeth death, the heupnesse of the herte breaketh strength.

**Eccli. xxx. c** Heupnesse and pouertie greueth the herte in temptacion and offence.

Take no heupnesse to herte, dyspue it awaye, and remember the last thynges.

Forget it not, for ther is no turnynge agayne.

Thou shalte do hym no good, but hurte thy selfe.

Remem

**The. cccviii. Chapter. Fol. cccxi.**

Remember hys iudgement, thynne also  
shalbe lyke wyse: vnto me pesterdaye vnto  
the to daye.

\* Let the remembraunce of the deade  
ceasse in hys rest, and comforte thy selfe a-  
gayne ouer hym, seynge his sperte is depar-  
ted from hym. ij. reg. xij. e

The wysedome of the scribe is at conue-  
nient tyme of rest, and he that ceaseth fro  
exerccise and labour, shalbe wyse.

He that holdeth the ploughe, and hath D  
pleasure in proddynge and dyspynge the  
oren, and goeth aboute wyth such woꝝkes  
he can speake of oren.

He setteth hys herte to make forowes,  
and is diligent to geue the kyne fodder.

So is euery carpenter also and woꝝke-  
master that laboureth syl nyght and daye:  
he carueth, graueth and cutteth out, and  
hys desyre is in sondre connynge thynge  
and hys herte ymagineth, howe he maye  
connynge cast an ymage, hys diligēce also  
and watchynge perfourmeth the woꝝke.

The pꝛonsmyth in lyke maner bydeth  
by hys styth, and doth hys diligence to la-  
boure the pꝛon

The vapoure of the fyre brenneth hys  
hehe, and he muste fyghte wyth the heate  
of the forname

The noyse of the hammer soudereth euer  
in hys eares, and hys eyes loke syl vppon  
the thynge that he maketh.

He hath set hys mynde ther vpon, that  
he wyl make out hys woꝝke, and therefore



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**E** he watcheth, howe he maye set it out, and  
brynge it to an ende.

So doth the porter syt by hys worke, he  
turneth the whele about wpth hys fete, he  
is diligent & carefull in al hys doynges, &  
hys labour and worke is wpthout nōbre.

He fashioneth the claye wpth hys arme  
and wpth hys fete he tempereth it.

Hys herte ymagineth howe he maye  
make it pleasaunt, and hys diligence is to  
clense the ouen.

All these hope in theyr handes, & euery  
one thynketh to be cōpyng in his worke.

Wpthout these maye not the cyties be  
maynteyned, inhabited, nor occupied: yet  
come they not hygh in the congregacion:

They vnderstande not the couenaunte  
of the lawe: they can not declare equite &  
iudgemēt: they can not fynd out the darke  
sentences: but thozowe them shal the crea-  
ture of ꝑ worlde be māteyned: theyr prayer  
cōcerneth only the worke & labour cōming

**The. xxxix. Chapter**

**W**ysedome and the feare of God excell  
all other thynges. All thynges are made  
to serue the faythfull.

**A** **B**ut he that applyeth hys mynde to  
vnderstande the law of God, doth di-  
ligentely seke out the wysedome of  
them of the olde tyme, & excercyseth  
hym selfe in the prophetes.

He kepeth the sayenges of famous mē  
& preasseth to the vnderstādyng of darke  
sentences of wysedome.

**The xxxix. Chapter. Fol. cxxxij.**

He seketh oute the myſterye of ſecrete ſayenges, and exercyſeth hym ſelfe therein continually.

He doth ſeruyce amonge great men, & appeareth befoze the pynce.

He goeth into a ſtraunge contrey, & traſnapleth thow it: loke what good or euell is amonge me, he proueth it, & ſeketh it out.

He purpoſeth in hys herte to reſorte early vnto the Lorde that made hym, and to praye befoze the hygheſt God

He openeth hys mouth in prayer, and prayeth for hys ſynnes.

When the great Lorde wyll, he ſhalbe fylled wyth the ſpyete of vnderſtandynge, that he maye then poure out wyſe ſentences, and geue thanks vnto the Lorde in hys prayer.

He ſhal ordeyne hys deuyſe, and leade his knowlege a ryght, and gyue hym vnderſtandynge of ſecrete thynges.

He ſhall ſhewe forth the ſcience of hys learnynge, and reioyce in the couenaut of the lawe of the Lorde.

The whole congregacion ſhall comende hys wyſedome, and it ſhall neuer be put out.

The remembraunce of hym ſhall neuer be forgotten, and hys name ſhall continue from one generacion to another.

\* Hys wyſedome ſhalbe ſpoken of, and the whole congregacion ſhall openly declare hys prayſe. **Ecc. cliij. b**

Whyle he lyueth he hath a greater name  
A iij then



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then a thousande besyde, & after hys death  
the same name remayneth vnto hym.

Yet wyl I speake of mo men of vnder  
standynge, for I am full as the Moone  
¶ Berke vnto me (ye holy vertuous chyl  
dren) bynge forth frute, as the rose that is  
planted by the brokes of the feld, and geue  
ye a swete smell as Lybanus

Floure as the rose garden, syng a  
songe of prayse

O geue thankes vnto God ouer all hys  
workes. Geue glore and honoure vnto the  
Lorde, shewe hys prayse wth your lippes

Yea euen wth the songe of your lippes  
wth harpes and playeng, and in geuynge  
thankes vnto hym, saye after thys maner.

**Gene. i. d**

\* All the workes of the Lorde are cr:  
eadyng good, and al hys comaundementes  
are mete, and conuenient in due season

**D**

A man nede not to saye: what is thys?  
what is that? for at tyme conuenient they  
shall all be sought

**Gene. vii. d**

\* At hys commaundemente the water  
was a wal, and at the worde of his mouth  
the waters stode still.

In hys comaundement is euery thyng  
acceptable and reconcyled, and hys health  
can not be mynyshed

The workes of al fleshe are before him,  
and ther is nothyng hyd from hys euen

He seyth from euerlastynge to euerla:  
stynge, and ther is nothyng to wonder:  
full of hygh vnto hym

A man nede not to seye then, what is  
thys,

this or that? For he hath made all thynges to do good vnto man.

His blessing shall runne ouer as the streame, and moisture the erth lyke a floude of water.

Lyke as he maketh the water for draught, so shall his wrath fall vpon the hee then.

\* His wayes are playne and ryght vnto the iust, but the vngodlye stumbe at them.

\* For the good are good thynges created from the begynnynge, and euyl thynges for the vngodlye.

\* All thynges necessary for the lyf of mā are created from the begynnynge: water, fyre, yron and salte, meeke, wheate and honye, mylke and wyne, oyle and clothyng.

\* All these thynges are created for the best to the faythfull: But to the vngodlye shall all these thynges be turned to hurte and harme.

There be spyrites that are created for vengeaunce, and in they: rygourousnesse haue they fastened they: tormentes.

\* In the tyme of the end they shal poure out they: strength, and pacify the wrath of hym that made them.

\* Fyre, hayle, hungre and death: all these thynges are created for vengeaunce.

The teeth of wyld beastes, the scorpions, serpentes, and the swearde are created also for vengeaunce, to the destruction of the vngodlye.

They shalbe glad to do his commaundementes,

De. xliij. b  
Rom. viij. d

Eccles. xix. c

i. Tim. iij. a

Mat. xxv. d

Eccles. xi. b

¶



**Ecclesiasticus.**

dementes, and when nede is, they shall be readye vpon earth: and when theyr houre is come, they shall not ouerpasse the commaundement of the Lorde.

Therefore haue I taken a good courage vnto me from the beginning, and thought to put these thynges in wyrtynge, and to leaue them behynde me.

**Gene. i. b**

\* All the workes of the Lorde are good and he gyueth euery one in due season, and when nede is. So that a man nede not to saye: this is worse then that:

For in due season they are all pleasaunt and good: And therefore prayse the Lorde with whole hert and mouth, and gyue thankes vnto his name.

**The .xl. Chapter.**

The lyfe of man is a battayle. All thynges passe awaye, but the truthe abydeth for euer. The lyberall and loupynge conditions of the ryghtous. The vnfaithfulnesse and nygardnesse of the vngodlye.

**Job. v. a**

**A**

Great trouble is created for al men and an heuy yoke vpon all mens chyldren, from the daye that they go out of theyr mothers wombe, tyll they be buryed (in the earth) the mother of all thynges: namelpe theyr thoughtes and ymaginations, feare of the herte, counsaile, meditations, longynge and desyre, the daye of death: from the hyghest that syttech vpon the glorious seate, vnto the lowest & moost symple vpon the earthe, from hym that is gorgeously arrayed and wareth a crowne, vntyll

untill him that is but homely and symple clothed.

There is nothyng but wraath, zeale, fearfulnesse, disquietnesse, and feare of deathe, rygorous angre and cryse.

And in the nyght when one shoulde rest and slepe vpon his bed, the slepe chaungeth his vnderstandynge and knowledge.

As lytle as nothyng is his rest, in the slepe as wel as in the daye of labour.

He feareth, and is disquieted in the vision of his hert, as one that runneth out of a battayl: & in the tyme of health he awaketh & maruaileth & the feare was nothyng.

Suche thynges happen vnto the fleshe both of man and beast: but sevenfold to the vngodlye.

Moreouer death, bloudsheddyng, cryse and swearde, oppression, hungre, destruction and punishment: \* these thynges are all created agaynst the vngodlye, \* and for theyr sakes came the floude also.

\* All that is of the earth shal turne to earth agayne: and all waters ebbe agayne into the see.

All bysses and vnrighousnesse shall be put away, but faythfulnesse and truthe shall endure for euer.

The substaunce and goodes of the vngodlye shalbe dryed vp and synke away as a waterfloude, and they shall make a solide lyke a great thondre in the rayne.

Lyke as the ryghteous reioysseth when he openeth hys hande, so shall the transgressours

B

eccli. xxxix. e

Gene. viij. d

Ge. iii. d

Eccli. xli. b

C



**Ecclesiasticus.**

grestours be faynt, when they? goodes vanyshe and consume awaye.

**Eccles. xli. b**

\* The chyliden of the vngodlye shall not obtayne many braunches, and the vncleane rootes vpon the hygh rockes shall be rooted oute before the grasse by the watersyde, and vpon the ryuer bankes.

Frendelpnesse and lyberalitie in the increase and blessinge of God is lyke a paradysse, and a garden of pleasure: suche mercy also and kyndnesse endureth for euer:

**i. Tim. vi. b**

**Phil. iij. b**

\* To labour and to be content with that a man is hath a swete pleasaunt lyfe: and that is to fynde a treasure aboue all treasures.

**Ecc. xxxij. a**

To beget chyliden, and to repayze the citie, maketh a perpetual name: but an honest woman is moze worth then they both.

\* Wyne and mylsterelpe reioyse the herte, but the loue of wysedome is aboue them both.

Dyppynge and harpyng make a swete noyse, but a frendelpe conge goeth beyonde them both.

**D** Thyne eye despyzeth fauour and beautye, but a grene seed tyme rather then they both.

**Eccli. xvj. a**

A frend and companion come togyther at oportunitie, \* but aboue them both is a wyfe that agreeth with her husbände.

One brother helpeth an other in the tyme of trouble, but almesse shall delpyer them both.

Golde and syluer fasten the feet: but a good

good counsaile is moze pleasur than they bothe.

Tempozall substaunce and strengthe lyfe by the mynde: but the feare of the Lord moze than they both.

The feare of the Lord wanteth no thyng and nedeth no helpe.

The feare of the Lord is as a plesant garden of blessing, and nothyng so beautifull as it is.

My sonne, leade not a beggers lyfe, for better it were to dye then to begge.

Whoso loketh to an other mans table taketh no thought for his owne lyuyng, how to vpholde his lyfe: for he fedeth hym selfe with other mens meate.

But a wyle and well nurtured man, wyl beware thereof.

Beggyng is swete in the mouth of the vnshamefast, but in his belly there burneth a fyre.

### The. xli. Chapter.

Death is fearfull vnto the wicked, but a ioye vnto the ryghtous. The cursyng of the vngodlye. A good name is a noble thyng. What the thynges be wherof a man ought to be ashamed.

Death, howe bytter is the remembrance of the to a man that seketh rest and comfozte in his substaunce and riches: vnto the man that hath nothyng to bere hym, and that hath prosperitie in all thynges: yea vnto hym that is hable to receyve meate?

Death



**Ecclesiasticus.**

O death, howe acceptable and good is thy iudgement vnto the nedeful, and vnto hym whose strength fayleth, and that is now in hys last age, and that in all thynges is full of care and fearefulnesse: vnto hym also that is in dyspayre, and hath no hope nor pacience.?

**Gen. iij.d**

Be not thou afrayed of death: remembre them that haue bene befoze the, and that come after the, \* this is the iudgement of the Lorde ouer all flesh.

And why woldest thou be agaynst this pleasure of the hyghest?

Whether it be ten, an hundzed, or a thousand peares, death asketh not howe longe one hath lyued.

**Isa. xlii.c**

The chyliden of the vngodlye are abominable chyliden, \* and so are they that kepe companie with the vngodlye.

**Eccle. xli.c**

\* The inheritaunce of the vngodly chyliden shal come to nought, and theyr posteritie shal haue perpetual shame & confusio.

The chyliden complayne of an vngodly father: and why? for his sake they are rebuked and despyed.

Woe be vnto you (O ye vngodlye) which haue forsaken the lawe of the hyest God.

Yf ye be bozne, ye shall be bozne to cursyng: if ye dye, y curse shalbe your porcion.

**Gene. iij.d**  
**Eccle. xli.b**

\* All that is of the earth shal turne to earth agayne: so go the vngodly also out of the curse into destruction.

The sorowe of men is in theyr bodye, but

but the name of the vngodlye shall be put out, for it is nothyng worth.

\* Laboure to get the a good name, for that shal continue surer by the then a thousande great treasures of golde.

Eccle. xxi. a

A good lyfe hath a nombꝛe of dayes, but a good name endureth euer.

My chyldꝛen kepe wysdome in peace: for \* wysdome that is hyd, and a treasure that is not sene, what profyte is in them bothe?

Eccle. x. d

A man that hydeth his foolysheesse is better then a man that hydeth his wysdom.

Therfoꝛe be ye turned at my wordes: for it is not good in all thinges, and alway to be ashamed.

True sayth must pꝛoue and measure it.

Be ashamed of whoꝛdome befoꝛe father and mother.

Be ashamed of lesyng befoꝛe the pꝛince and men of aucthoꝛitie.

Of synne befoꝛe the iudge and ruler:

Of offence befoꝛe the congregaciō and people.

Of vnryghtousnesse befoꝛe a companiō and frende.

Of theft befoꝛe the neyghbours.

\* As foꝛ the truthe of God and his coue: Rom. i. b  
naunt, be not ashamed thereof.

Be ashamed to lye with thyne elbowes vpon the bꝛeed.

Be ashamed to lōke vpon harlottes.

Be ashamed to turne away thy face from thy frende.

Be



**Ecclesiasticus**

**Math. v. c**

Be ashamed to take and not to gyue.  
\* Be ashamed to loke vpon an othe  
mans wyfe, and to make manye cryfynge  
wordes with her mayden, o; to stande by  
her bedsyde.

**Eccle. xviij. c  
& xx. b**

\* Be ashamed to vpbzarde thy frende:  
and when thou gyeest ane thyng, calle  
hym not in the recth withall.

**The. xij. Chapter**

**W**here one ought not to be ashamed.  
The care and byngynge vp of chyldren,  
The power and wysdome of God.

**Eccle. xix. b**

**A** hearse not a thyng t wyle, and dis  
close not the wordes that thou hast  
herde in secrete.

Be shamefast and well manered  
in dede, so shall euery man fauour the.

Of these thynges be not thou ashamed,  
and accept no person to offende: Namelye,  
of these thynges be not ashamed: Of the  
lawe of God: of the couenaunt of iudgemēt  
to byng the vngodlye from hys vngod:  
lynelle vnto ryghteousnelle, and to make  
hym a good man: to deale iayhtuyllye  
with neyghboure and companon, to di:  
strybute the herytage vnto the frendes:  
to be diligente to kepe true measure, and  
weyght: to be cōtent whether thou gettest  
moche o; lytle: to deale trulpe with tempo:  
rall goodes in byng and sellynge: to byng  
vp chyldren with diligence: to correcte an  
euyl seruauit: to kepe that thyng is from  
an euyl wyfe: to set a locke where manye  
handes are: what thou delyuereſt and gy:  
uelt

**The. xliij. Chapter. Fol. ccccviij.**

uest out to be kepte, to tell it, and to waite  
it: to wyte vp all the delpucrynge and re-  
cepyng: to enfourme the vblearned, and  
bawple: Of þ aged, & are iudged of þ poge  
Yf thou be diligente in these thynges,  
truly thou shalt be learned and wyse & ac-  
cepted of all men.

The doughter maketh the father to **B**  
watch secretly: and the carefulnesse that he  
hath for her, taketh a wyfe hys slepe: pee in  
the pouch: lest she shulde ouergrowe hym:  
And when she hath an husbände, lest she  
shulde be hated, and lest she shulde be despy-  
led or rauyshed in hyr virginite, or gotten  
wyth chylde in hyr fathers house: O (whē  
she cometh to the mā) lest she behaue her  
selfe not ryght, or continue vnfrutfull.

\* Yf thy doughter be wanton, kepe her **Eccle. xxxi. b**  
straitly, lest she cause thy enemies to laugh  
the to scoone, & the whole cytie to geue the  
an euell repozte, & so thou be fayne to heare  
thy shame of euery man, and be confounded  
befoze all the people.

\* Beholde not euery bodyes bewty, and **Eccle. xxi. d**  
haue not much dwellinge amonge womē.

For lyke as the woꝛme and moth com-  
meth out of clothynge, \* so doth wycked-  
nesse come of women. **C**  
**Gene. iij. b**

It is better to be wyth an euell man,  
then wyth a frendly wyfe that putteth one  
to shame and rebuke.

I wyll remember the workes of the  
Lorde, and declare the thyng that I haue  
sene,



**Ecclesiasticus.**

In þ̄ wordes of þ̄ Lozde are hys woꝝkes  
The Sūne ouerloketh al thynges with  
hys hyne / and all hys woꝝkes are full of  
the cleannes therof.

Hath not the Lozde broughte to passe  
þ̄ hys sayntes shulde tel out al hys wonde-  
rous woꝝkes, whych the almyghtye Lozde  
hath stablyshed?

All thynges endure in hys gloꝝpe. He  
seketh out the grounde of the depe and the  
herte, and knoweth al theꝝ ymaginacion  
and wysedome.

**D** For the Lozde knoweth all science, and  
he loketh into the token of the tyme.

He declareth the thynges that are past  
and for to come, and dyscloseth thynges  
that are secreete.

**Job. xlii. a**  
**Esay. xxi. c**

\* No thought maye escape hym, no:  
ther maye any woꝝde be hyd from hym.

He hath garnyshe the hygh excellent  
woꝝkes of hys wysedome, and he is from  
euerlastyng to euerlastyng.

Unto hym maye nothyng be added no  
ther can he be mynished, he hath no nede al  
so of any counsel.

O howe amiable are all hys woꝝkes &  
as a sparke to lōke vpon?

They lye all, and endure for euer and  
when so euer nede is, they are all obedient  
vnto hym.

**Deu. xxxij. e**  
**Iec. xxxij. b**

They are all double, \* one against ano-  
ther & he hath made nothyng that hath  
faute or blemyshe.

He hath stablyshed the goodes of every  
chon

**The. xliij. Chapter. Fol. cxxviii.**

chone: and who maye be satisfied with his  
gloze when he seeth it?

**The. xliij. Chapter.**

**T**he bewte of the firmament, whereby  
the power & wysedome of God is known  
and shulde by ryght be praised.

**T**he gloze of the heyghte, \* is the  
fayre and cleare firmamente, the  
bewte of the heauen is in hys glo-  
rious clearnesse.

**A**  
**Psal. viij. a**

**T**he Suane when it appeareth, decla-  
reth the dawe in the goynge out of it, a mar-  
uailous worke of the Hyghest.

At noone it burneth the earth, and who  
maye abyde the heate therof?

Who so keperth an ouē whē it is whote  
thre tymes more doth the Sūne burne vpon  
the mountaynes when it blyetheth out  
the fyre beames & shyneth: wth þ bright-  
nesse of it, it blyndeth the eyes.

Great is the Lorde that made it, and in  
hys commaundement he causeth it to rūne  
hyselpe.

\* The Moone also is in all, and at con-  
uenient season it sheweth the tymes and is  
a token of the tyme.

**Gene. i. b**

\* The token of the solemne feast is ta-  
ken of the Moone, a lyght that mynysheth  
and increaseth agayne.

**Exodi. xii. a**

The Moneth is called after the Moone  
it groweth wonderously in hys chaūgynge.

The army of heaue also is in the heyghte  
in the firmamente of heauen it gyueth a  
cleare and glorious shyne.

**B**

**S ij Thys**



**Ecclesiasticus.**

**Thys** is the cleaſſe of the ſtarres,  
the beutyful apparel of heaue, the apparel  
that the Loꝛde lpghteneth in the heyghte.

At hys holye woꝛde they continue in  
theyꝝ oꝛdꝛe, and not one of them faileth in  
theyꝝ watch.

**Gene. ix. b**

\* **Loke** vpon the raynebowe, & prayſe  
hym that made it, verye bewtyfull is it in  
hys ſhynne.

He compaſſeth the heauen about with  
hys cleaſſe and gloꝛe, the handes of  
the Hygheſt haue bended it.

Thowhe hys commaundement he ma  
keth the ſnowe to fall, and the thonder of  
hys iudgement to ſmyte haſſe.

Thowhe hys cōmaundement the trea  
ſures are opened, and the cloudes flye as  
the foules.

In hys power hath he ſtrengthened the  
cloudes, and broken the hyle ſtones.

The mountaynes melte at the ſygth of  
hym, the wynde bloweth accoꝛdyng to  
hys wyl.

The ſounde of hys thonder beateth the  
earth, & ſo doth the ſoꝛme of the noꝛth.

The whyzle wynde alſo lpghteth downe  
as a fethered foule, caſteth out & ſpꝛedeth  
the ſnowe abꝛode: and as the greſhoppers  
that deſtroye all, ſo falleth it downe.

The eye maruayleth at the bewtye of  
the wyſneſſe therof, & the herte is afrayed  
at the rayne of it.

He poureth out the froſt vpon earth lyke  
ſalt, and when it is froſen, it is as ſharpe  
as

**The. xliij. Chapter. Fol. ccccij.**

as the pypcke of a thysle.

When the colde north wynde bloweth,  
harde Cryſtall commeth of the water.

He lpghteth downe vpon all gatheryn  
ges together of water, and putteth on the  
waters as a bzeſtplate.

He deuoureth the mouſtaynes, and bur  
neth the wylderneſſes: and loke what is  
grene, he putteth it out lyke fyre.

The medicine of all theſe is, when a  
cloude commeth haily: and whē a dewe  
commeth vpon the heate, it ſhalbe reſreſhed  
agayne.

(In hys worde he ſpyllethe the wynde.)  
In hys counſell he ſetteth the depe, & (the  
Lorde) Jeſus planted it.

They that ſayle ouer ſee, tell hys pa  
rels and harmes: & when we heare it wyth  
our eares / we maruayll therat.

For there be ſtraunge wonderous wor  
kes, dyuerſe maner of nyce beaſtes, & whal  
fpyſhes.

Thoſowe hym are all thynges ſette in  
good orde and perſourmed, & in hys word  
all thynges endure,

I ſpeake muche, but I can not ſuffici  
ently attayne vnto it / for he hym ſelfe on  
lye is the perfeccion of all wordes.

We ſhulde prayſe the Lorde after all  
our power, for he is great in al his workes

\* The Lorde is to be feared, ſee be: **Psal. xcvi. a**  
rye greate is he, and maruaylous is his po  
wer. Prayſe the Lorde, and magnifye  
hym as muche as ye may, yet doth he farre

**S in excelsis**



**Ecclesiasticus:**

exceede all prayse.

**Psal. cx. a**

\* **O** magnify hym wyth all your power, and labour earnestly, yet are ye in no wyse able sufficiently to prayse hym.

**Deute. b. c**  
**Joh. i. b**

\* **W**ho hath sene hym that he myghte tell vs?

**W**ho can magnify hym so greatly as he is? for ther are hyd yet greater thynges then these be.

**A**s for vs, we haue sene but fewe of hys workes.

**F**or the Lorde hath made all thynges, and geuen wysedome to such as feare God.

**The. xliiii. Chapter.**

**C**A commendacion and prayse of the olde vertuous fathers.

**A** **L**et vs commende the noble famous men, and the generacion of our olde fore elders and fathers.

**M**any more glorious actes hath the Lorde done, and shewed hys great power euer sence the begynnyng.

**T**he noble famous men reygned in theyr kyngdomes, and bare excellent rule.

**I**n theyr wysedome and vnderstandinge, they followed the counsell shewed in the prophetes.

**Exo. xliij. c**

\* **T**hey ledde the folke thowse the counsell and wysedome of the scribes of the people.

**W**ise sentences are founde in theyr instruccion.

**They**

**The. xliij. Chapter. fol. cxi.**

They sought the sweeteneste and me:  
lode of musycke / and broughte forth the  
pleasaunt songes in scripture.

They were ryche also , and coulde ch:  
forte and pacifye those that dwelte wyth  
them.

All these were very noble, and honora:  
ble men in they: generacions , and were  
well reported of in they: tymes.

These haue lefte a name behynde the  
so that they: prayse shall alwaye be spo:  
ken of.

Afterwarde there were some, whose re:  
membraunce is gone.

\* They came to nought, and perished **Gene. vij. d**  
as though they had neuer ben: and became  
as though they had neuer bozne , yee and  
they: chyliden also wyth them.

Neuerthelesse these are lounge men, **B**  
whose ryghteousnesse shall neuer be forgot:  
ten: but continue by they: posterite.

They: chyliden are an holpe good  
heritage.

They: sede endured faste in the con:  
uenaunte.

Foz they: sakes shall they: chyliden, &  
sede continue foz euer, & they: prayse shall  
neuer be put downe.

They: bodpes are buryed in peace, but  
they: name lyueth foz euermore

The people can speake of they: wyse  
dome , and the congregacion can talke of  
they: prayse

\* Enoch wa'ked ryght and acceptably

S iij before

**Gene. v. e**

**Eccli. xliij. c**



**Ecclesiasticus.**

before the Lorde: therfore was he translated for an example of amendemente to the generations.

**Gene. vi. b  
and. vii. g**

\* Noe was a stedfast and ryghteous man: and in the tyme of wrath he became a reconcyllynge. Therfore was he lefte a remnaunte vnto the earth, when the flouds came.

**Gene. ix. b**

\* An everlastynge couenaunt was made wyth hym, that all flethe shulde peryshe no more wyth water.

**Gene. xii. a  
Ex. a. xvi. a**

\* Abraham was a great father of many people, in gloze was ther none lyke vnto hym.

**Gene. xxi. a**

He kepte the lawe of the hyghest, and came into a couenaunt wyth hym.

He set the couenaunt in hys flesh, \* when he was tempted, he was founde faythfull. Therfore swoze God vnto hym wyth an othe that he wolde blesse all people in hys seide, that he wold multiply & increase him as the duste of the earth, and to exalte hys seide as the starres: yee and that hys seide shulde haue the possession and inheritance of the lande from see to see, & from the ryuer vnto the borders of the lande.

**Gen. xxi. a**

\* Wyth Isaac dyde he stablyshe the same couenaunte, for Abraham hys fathers sake.

**Ge. xxviii. c  
& xxi. xxx.**

Yee that gracious blessinge and health of all men, and couenaunt dyd he stablyshe wyth Isaac, and made it to rest vpon the heade of Jacob.

He knewe hym, \* in what he prospered hym

hym so well and ryche, and gaue hym an heritage, and sondred his porcion by it self \* and parted it amonge the twelue tribes. Josu. xlvij. Mercyfull men brought he out of hym, xlv. which founde fauour before all flesh.

## The. xlv. Chapter.

Of the faythfull worthes, and theyr noble actes. Of the presthode and offringes. The punishment of sedicious.

**M**oses beloued of God & men whose remembraunce is in hyghe prayse: hym hathe the Lorde made lyke in the glozpe of the saynctes, and magnified hym so that the ennemyes stode in awe of hym, thowhe his wordes he dydde great wonders.

Exod. xi. a  
Acte. vii. c

He made hym greate in the syght of kynges, gaue him commaundement before his people, and shewed hym his gloupous power.

\* He stablyshed hym with faythfulnes and mekenesse, and chose hym out of al mē. Num. xii. a

For he herde his voyce, and led hym in the darke cloude: \* and there he gaue hym the commaundementes: yea, the lawe of lyfe and wpsedome, that he myght teache Jacob the couenaunt, and Israel his lawes. Exo. xix. ff

\* He chose Aaron his brother also oute of the trybe of Levi, exalted hym and made hym suche lyke. Exod. iij. c

\* An euerlastynge couenaunt made he with hym, and gaue hym the presthode in the people. Ex. xxvij. a

De



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He made hym gloriouse in beautifull  
arraye, and clothed hym with the garment  
of honour:

He put perfect ioye vpon hym, and gyf-  
fed hym with strength.

He deckt hym with syde clothes, and a  
tunicle, with an byperbode cote also and  
gyrdle.

**Ex. xxviii. f**

Rounde aboute made he hym belles of  
golde, and that many: \* that when he wēt  
in, the sounde myght be hearde, that they  
myght make a noyse in the Sanctuarie,  
and geue the people warnynge.

The holpe garment was wrought and  
byrded with golde, yelowe sylke, and pur-  
ple: And in the byrdplate there was a good-  
ly worke, wherein was fastened lyght and  
perfectnesse.

**C**

Upon the same also there was a worke  
fastened and set with costly pzeious stones  
all bounde with golde: and this he brought  
in his mynistracion.

The stonyes also were fastened for a re-  
membraunce after the xii. tribes of Israel.

Upon his myter there was a place of  
pure golde, a grauen ymage of holynesse, a  
famous and noble worke garnysched and  
pleasaunt to loke vpon.

Before hym were there sene no suche  
fayre or nametes and these it behoued him  
alwaye to vse.

There myght none other put them on,  
but onelye his chyldren and his chyldres  
chyldren perpetuallly.

**Dayly**

Daily performed he his burnt offering:  
twice a day.

\* Moses filled his hands, and anointed  
him with holy oyle.

Leuit. viij. a

D

This was now confirmed hym with an  
everlasting covenant, and to his seed: as  
the dayes of heauen; namely, that his chyl-  
dren shoulde alwaye mynistr before hym,  
and performe the offyce of the p[re]sthoode,  
and w[ith] the people good in his name.

Before all men lypunge chose he hym,  
that he shoulde offere before the Lorde, and  
make odours for a swete savour and reme[m]-  
brance, that he shoulde reconsole the peo-  
ple of the Lorde with hym agayne.

\* He gaue hym auctoritie also in hys  
commandementes, and in the covenante,  
that he shoulde teache Jacob the statutes  
and testimonies, and to enfourme Israel  
in his lawe.

Deu. xviij. e

Exxi. a

Malach. i. a

E

Ex. xviij. a

\* Therfore there stode up certayne a-  
gainste hym, and had enuie at hym in the  
wyldernesse: namely they that were of Da-  
than and Abirams syde, and the furious  
congregation of Chozai.

This the Lorde sawe, and it displea-  
sed hym, and in his w[ra]thfull indignacion  
were they consumed.

A great wondre dyd he vpon them, and  
consumed them with the fyre.

\* Besydes this he made Aaron yet more  
honourable and glorious. He gaue him an  
heritage, & parted the firstfrutes vnto him

Ex. xviij. b

Exo. xxiij. f

Leu. xxiij. b

\* Into him sp[eci]ally he appoynted the  
breed



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breed for sustenance (for the priestes dyd eat  
of the offspriges of the Lorde.)

Deut. xij. b  
& xviij. a  
Eze. xliij. d

This gaue he vnto hym and his seed:  
\* Els had he no herytage nor porcion in  
the lande, and with the people.

For the Lorde hym selfe is his porcion  
and enheritaunce.

Ru. xxb. c

The thynde noble and excellent man is  
\* Phineas the sonne of Eleazar, whiche  
pleased the God of Israel, bycause he had  
the zeale and feare of the Lorde.

For when the people were turned back  
he put hym selfe forth ryght soone, & that  
with a good wyll, to pacifye the wrath of  
the Lorde towarde Israel.

Therefore was there a couenaunte of  
peace with hym, that he shoulde be the pri-  
cipall amonge the ryghteous and the peo-  
ple; that he and his posteritie shoulde haue  
the offyce of the priesthode for euer (Lyke as  
there was made a couenaunt with Dauid  
of the tribe of Iuda, that from among his  
sonnes onely there shoulde be a kynge.)

And that Aaron also and his seed shulde  
be the herytage, to gyue vs wylledome in  
our hert, to iudge his people in ryghteous-  
nesse; that his goodes shoulde not come in  
to forgetfulnesse, and that theyr honoure  
myght endure for euer.

**The. xlii. Chapter.**

**The manynesse of Josue and Ca-  
leb. Of the rulers in Israel vnto the  
tyme of saythfull Samuel.**

Manly

Anye and stronge in battayle was

**M**\* Iesus the son of Naue & whiche  
in stede of Moyses the prophet was  
gyuen to be captayne of the people  
(whiche accordeynge vnto his name was a  
great saupour vnto the elect of God) to pu  
nyshe the enemyes that rose vp agaynst Is  
rael, that Israel myght obtayne theyr en  
heritaunce.

O how great, noble and excellent was  
he, \* when he lyft vp his hande and drewe  
out his swerde agaynst the cyties? Who  
stode so manlye before hym? For the Lorde  
hymselfe brought in the enemyes.

\* Stode not the Sunne styl at his com  
maundement, and one daye was as longe  
as two?

He called vpon the hyghest and moost  
myghtye, when the enemyes pleased vpo  
hym on euerye syde: and the Lorde hearde  
hym with the hyle stones.

They smote the Hethenithe people  
myghtely, and infallyng downe they slewe  
all the aduersaries, so that the Hethen  
knew his hooft, and al his defence that the  
Lorde hym selfe fought agaynst them: for  
he folowed vpon myghtye men of them.

\* In the tyme of Moyses also he and Ca  
leb the sonne of Iephune, dyd a good work  
which stode agaynst the enemyes, withheld  
the people from synne, and styld the wyce  
red murmurynge.

\* And of fyre hundred thousand people  
on foote, they two, were preserued, when  
they

Jo. i. c  
Jo. i. c. b  
Jo. i. c. b  
Jo. i. c. a

Jo. i. c. a

Jo. i. c. c

Jo. i. c. a

Jo. i. c. g



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**Josu. xlii. c**

they were brought into the heritage namely, a land that floweth with mylke & honey. \* The Lorde gaue strength also vnto Caleb, which remayned with him vnto his age: so that he went vp into the hygh places of the lande, and hys seed conquered the same for an heritage, that all the children of Israel myght see how good a thyng it is to be obedyent vnto the Lorde.

And the iudges or rulers (euery one after his name) whose hert went not a whoringe, nor departed from the Lorde, and that forsoke not the Lorde vnfaythfulle, whose remembrance hath a good reporte. Yea, they bones flourish out of they place, and they name shall neuer be chaunged.

**i. re. x. xvi.**

Samuel the prophet beloued of the Lorde ordeyned a kynge, and anoynted the princes ouer the people.

In the lawe of the Lorde ruled he, and iudged the congregacyon, and the Lorde had respect vnto Jacob.

The prophete was founde diligent in his faythfulnesse: yea, in his faythfulnesse was the faythfulnesse of the vylion knowen.

**i. reg. xli. b**

\* He called vpon the Lorde the myghty, when the enemyes pleased vpon hym on euery syde, what tyme as he offered the sucklynge lambes. And the Lorde thondred frome heauen, and made hys voyce to be heard with a great noyse.

He discomfited the princes of Tyre, and all the rulers of the philistines.

**Before**

\* Before his last ende he made prote: i. reg. xij. c  
 station in the syght of the Lorde and hys  
 annoynted \* that he toke neither substance Actu. xx. e  
 nor good of any man, no nor so moche as a  
 shoe, and no man myght accuse hym.

After this he tolde that his ende was  
 at hande, and shewed the kynge also hys  
 ende and death: and from the earth lyft he  
 up his voice in the prophecie, that the vn:  
 godlye people shoulde perishe.

## The. xlvij. Chapter

Of Nathan, David and Salomon.

Afterwarde, in the tyme of kynge Da A  
 uid, \* there rose up a prophete called h. reg. xij. a  
 Nathan.

For lyke as the fat is takn away  
 from the offerynge, so was David chosen  
 out of the chyldren of Israel.

He toke his pastyme with the lyons,  
 as with kyddes, & with beeres lye as with  
 lambes.

\* Shue he not a gyaunte when he was i. reg. xvij. f  
 yet but yonge, and toke awaye the rebuke  
 from his people: what tyme as he toke the  
 stone in his hand, and smote downe proude  
 Goliath with the slynge?

For he called vpon the hoghest Lorde,  
 which gaue hym strength in his ryght hāde  
 so that he ouerthrewe the myghty gyaunt  
 in the battayle, that he myght sette up the  
 horne of his people agayne.

\* Thus brought he him to worshop aboute ii. re. xviij. g  
 all prynces, & made hym to haue a good re:  
 port in the prayse of the Lorde, & he shulde  
 weare



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weare a crowne of glorie.

**ij. reg. v. g**

\* For he destroyed the enemyes on every syde, rooted out the Philistines his aduersaries, and brake theiꝝ hoꝛne in sondꝛe, lyke as it is broken yet this daye.

In all his workes he praised the hꝑe and holpest, and ascribed the honour vnto hym.

With his whole hert dyd he prayse and loue hym that made hym.

**ij. pa. xvi. a**

\* He set syngers also befoꝛe the alter, and in theiꝝ tune he made swete songes.

He ordeyned to kepe the holpe dayes woꝛthyfully, and that the solempne festes thowꝛe the whole yere shoulde be honourably holden, with praysyng the name of the Loꝛde, and with syngyng bytymes in the moꝛnyng in the Sanctuarie.

**C**

**ij. reg. xii. c**

\* The Loꝛde toke awaye his synnes, and exalted his hoꝛne foꝛ euer.

He gaue hym the couenaunte of the kyngdome, and the thꝛone of woꝛthypp in Israel.

**iii. reg. iii. e**

\* After hym there rose vp the wyse son called Salomon, and foꝛ his sake he dꝛone the enemyes awaye farre of.

This Salomon raygned with peace in his tyme: (foꝛ God gaue hym rest from his enemyes on every syde, that he might build hym an house in his name, and pꝛeare the Sanctuarie foꝛ euer) lyke as he was well instruct in his yowth, and fylled with wysdome and vnderstandyng, as it were with a waterfloude,

**De**

He couered and fylled the whole lande  
with symplitudes and wyse prudent sen-  
tences.

His name went abrode in the ples, by  
cause of his peace he was beloued.

All landes maruayled at his songes,  
prouerbes, symplitudes, and at his peace,  
and at the name of the Lorde God whiche  
is called the God of Israel.

\* He gathered golde as tynne, and he  
had as moche spluer as leade.

ij. reg. i. c

\* He was moued in vnozdinate loue to-  
warde women, & was ouercome in affectio.

ij. reg. xi. a

He stayned his honour and wo: thyppe,  
yea his posteritie despyled he also, in byn-  
gng the wylath of the Lorde vpon his chil-  
dren, & sorow attret his ioye: \* so þ his kyng-  
dome was deuyded, & Ephraim became an  
vnfaythfull, and an vnconstaunt kyngdom

ij. reg. xij. c

\* Neuerthelesse, God forsoke not hys  
mercy, neyther was he vtterly destroyed,  
because of his wo:kes, that he shulde leue  
hym no posteritie.

ij. reg. vij. c

As for the seed that came vpon hym,  
(which he loued) he brought it not vtterly  
to nought, but gaue yet a remnaunce vnto  
Jacob and a roote vnto Dauid out of him

Thus rested Salomon with his fathers  
and out of his seed he left behynde hym a  
very foolpshnesse of the people, and suche  
one as had no vnderstandpge, namelpe:

ij. reg. xii. b

\* Roboam which turned away the people  
thorowe his counsaile, and Jeroboam þ  
sonne of Nebat, \* whiche caused Israel to

ij. reg. xii. d

synne,



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synne, and shewed Ephraim the way of his godlynesse.

In so moch that they synnes and misdeedes had the vpperhande so soze, that at the last they were dreyuen out of the lande for the same: Yea he sought out & brought vp all wyckednesse, till the vengeance came vpon them.

**The. xlvij. Chapter.**

**Of Elias, Ezechias, and Esay.**

**A** **iii. re. xvii. a** **T**hen stode vp \* Elias the prophete as a fyre, and his worde bzent lyke a cresset.

He brought an hungre vpon the and in his zeale hemade them fewe in nobyle.

(For they myght not awaye with the commaundementes of the Lorde.)

**iiij. re. xlvij. c**  
**iiij. reg. i. c** **T**horoowe the worde of the Lorde he shute the heauen, \* and thye tymes brought he the fyre downe.

Thus became Elias honourable in his wonderous dedes.

**iii. re. xvii. c** **W**ho maye mak his boist to be lyke hym?  
\* One that was deed raysed he vp from death, and in the worde of the hyghest he brought hym out of the graue agayne.

He cast downe kyniges, and destroyed them, and the honourable from theyr seat.

Vpon the mount Sina he herde the punishment, and vpon Dozeb the iudgement of the vengeance.

**iii. reg. xix. c** **H**e propheted recopensynge vnto kyniges, \* and ordeyned prophetes after hym.

**The. xlvij. Cha. chapter Fol. cxlvi**

\* He was taken vp in the forme of **iiii. reg. ii. e**  
 fyre, in a charer of hoyses of the Lorde.

He was ordeyned in the reprobunges **Anke. i. a**  
 in tyme, to pacify the w:ath, \* to turne the  
 hertes of the fathers vnto the chyldren,  
 and to set vp the trybes of Jacob agayne.

Blessed were they that sawe the, and  
 were garnished in loue, for we lyue in lyfe.

\* Elias was couered in the forme, but **B**  
 Heliseus was fylled with his mouth. **iiii. reg. iii. c**

Whyle he lyued he was astraped of no **iii. iii.**  
 prince, and noman myght ouercome hym.

There coulde no wo:de decyue hym, **iiii. re. xii. e**

\* and after his death his bodye prophecied **iiii. re : b. vi**

\* He dyd wonders in his life, and in death **vii. xiii.**  
 were his wo:kes maruapulous.

For all this, the people amended not,  
 neyther departed they from they: synnes:

\* tyll they were carped away prisoners out **iiii. re. xviii**  
 of the lande, and were scattered abrode in **b**

all countreyes: so that of them there remay- **ii. pa. xxxii.**  
 ned a berpe lytle people, and a prince vnto **a**  
 house of Dauid.

Howbeit, some of them dyd ryght, and  
 some heaped vp vngodlyneste.

\* Ezechias made his cytte stronge, co-  
 uered water into it, dygged thowowe the  
 stonpe rocke with yron, and made vp a wel  
 by the watersyde.

\* In his tyme came Sennacherib vp, **iiii. re. xviii**  
 and sent Rablaches, lyfte vp his hand a- **e**  
 gainst Sion, defyed them with great pryde **esa. xxxvi a**

Then trembled they: hertes and han-  
 des, so that they growed lyke a womā tra-

**E. ii. uaplyng**



**Ecclesiasticus.**

uaplynge with chyldre.

So they called vpon the Lorde, whiche is mercyfull: and lyfte vp theyr handes before hym.

liij. re. xix g

Immediatlye the Lorde herde them oute of heauen, and delyuered them by the hande of Elay.

\* He smote the hooſte of the Assyrians, and his aungell destroyed them.

For Ezechias had done the thing that pleased the Lorde, and remayned stedfastly in the waye of Dauid his father.

liij. reg. xx. b  
Elay. xxx  
viij. b

Whiche Elay was great and faythfull in his vylions. \* In his tyme the Sune wente backward, and he lengthened the kynges lyfe.

**D**

With a ryght spyrite prophced he, what shoulde come to passe at the last: and to suche as were sorowfull in Syon, he gaue consolation: wherewith they myght comforte themselves for evermore.

He shewed thynges that were for to come and secret, or euer they came to passe.

**The. xlii. Chapter.**

The actes of good Josias: The decay of Ierusalē: Of the prophetes & patriarches.

liij. re. xxii a  
& xxiii.  
ij. Para.  
xxiiii a

**T**he remembzaunce of \* Josias is lyke as whē the apoticary maketh many precyous swete smellynge thynges together.

His remembzaunce shalbe swete as honye in all mowthes, and as the playinge of musycke by the wyne.

He was appoynted so turne the people agayne,

The. xlii. Chapter. Fol. cxlvij.

agayne, and to take awaye all abhominations of the vngodlye.

He directed his hert vnto the Lorde, and in the tyme of the vngodlye, he set vp the worshippe of God agayne.

All kynges (except Dauid, Ezechias, and Josias) compted wyckednesse: for eue the kynges of Iuda also forsoke the lawe of God.

For they gaue theyr hohne vnto other, theyr honoure and worshippe also vnto a straunge people.

\* Therfore was the electe cytie of the Sanctuarie bzent with fyre, and the streets therof laye desolate and waste: for they intreated Ieremye apyll, whiche neuertheless was a prophet ordeyned from his mothers wombe, \* that he myght roote oute, bryake of, and destroye: and that he myght buylde vp and plant agayne.

\* Ezechiel sawe the glory of the Lord in a vision, which was shewed hym vpon the charer of the Cherubins. For he thought vpon the enemyes in the rayne, to do good vnto suche as ordeied theyr wayes aryght.

And the bones of the twelue prophetes flopyd fro out of theyr place: for they gaue comforte and consolacion vnto Iacob, and deliuered them saythfully.

\* How shall we praysse zorobabel which was as a ryng in the ryght hande. † So was Iesus also the sonne of Iosedec.

These men in theyr tymes buylde the house, and sette vp the Sanctuarie of the

I in Lorde

Is. li. re. xlv b

Ieremy. i. a

Ezec. i. a

Agge. ii. d  
i. Eld. i. in. a  
ii. Eld. v. a  
† Agge. i. c  
E. ii. a



**Ecclesiasticus:**

Lozde agayne, which was prepared for an  
euerlastynge worshyppe.

li. Esd. i. a

ij. Esd. vii. a

\* And Nehemias is alwaye to be com-  
mended, \* whiche set vp for vs the walles  
that were broken downe, made the portes  
and barres agayne, and buylded our hou-  
ses of a newe.

Gene. v. c

Ecc. xliij. b

Heb. c. xij. a

\* But vpon earth is there no man crea-  
ted lyke Enoch: for he was taken vp from  
the earth:

Gen. xli. f

Ex. a. xlv. c

\* And Joseph which was lozde of his  
brethren, and the vpholder of his people:  
His bones were couered and kept.

Gene. i. d

Seth and Sem were in great honoure  
amonge the people: and so was \* Adam  
about all the beastes when he was created

**[The. i. Chapter.]**

**[A commendacyon of Simon  
the sonne of Onias.]**

ij. macha. iij  
iij.

**S**ymon \* the son of Onias the hygh  
preeft, whiche in his lyfe set vp the  
house agayne and in his days made  
fast the temple.

The heygth of the temple also was  
founded of hym, the double buyldynge and  
the hygh walles of the temple.

In his dayes the welles of water flo-  
wed out, and were excedynge full as the see.

He toke care for his people, and delue-  
red them from destruction.

He kept his cytie, and made it stronge,  
that it shoulde not be besieged.

He dwelt in honour and worshyppe a-  
monge his people, and enlarged þe entrance  
of

of the house and the court.

He gyueth lyght as the moynynngstarre,  
in the myddeste of the cloude, and as the  
moone when it is full.

He shyneth as þe Sun in the tēple of God.

He is as blyght as the raynebowe in  
the fayre cloudes, and flozyssheth as the  
floures and roses in the spyng of the yere,  
and the lyllys by the ryuers of water:

Lyke as the bzaunches vpon the mounte  
Libanus in the tyme of Somer.

As fyre and incense that is kyndled:  
lyke an whole oznamēt of pure golde, set  
with all maner of pꛛecious stones: and as  
an olyue tree that is frutefull: and as a Ci-  
pꛛesse tree which groweth vp on hygh.

When he put on the garmēt of honour  
and was clothed with all beauty: when he **B**  
went to the holy alter to garnyshe the coue-  
ryng of the sanctuarie: when he toke þe por-  
cions out of the pꛛeestes hande, he hym self  
stode by the harte of the alter, and his bre-  
thren rounde about in ordꛛe: as the bzaun-  
ches of the Cedꛛe tree vpon the mount Ly-  
banus, so stode they round about hym. And  
as the bzaunches of the olyue tree, so stode  
all the sonnes of Aaron in theꛛ glōꛛe.

And þe he myght sufficiently perfourme  
his seruice vpon the alter, and garnyshe the  
offryng of the hyghest God, he stretch-  
ed out his hande and toke of the dynkoffryng  
and poured in of the wyne: so he poured  
vpon the botome of the alter a good smell  
vnto the hyghest pꛛynce.

E. liij.

Then



**Ecclesiasticus.**

Then beganne the sonnes of Aaron to syng, and to blowe with trompettes, and to make a great noyse, for a remembraunce and prayse vnto the Lorde.

**T**hen were the people afrayed and fell downe to the earth vpon theyr faces, to worshyp the Lord theyr God, and to gyue thanks to almyghty God.

They sang goodly also with theyr voyces, so that there was a pleasaunt noyse in the great house of the Lorde.

And the people in theyr prayer besought the Lord the hyghest that he wolde be mercyfull, till the honoure of the Lorde were perfourmed.

Thus ended they theyr mynistracion and scrupce.

Then went he downe, and stretched out his handes ouer the whole multitude of the people of Israel, that they shulde gyue prayse and thanks out of their lippes vnto the Lorde, and to reioyse in his name.

He beganne yet ones also to praye, that he myght onely shewe the thankesgyuing befoze the hyghest, namely thus: O gyue prayse and thanks (ye all) vnto the Lord our God, which hath euer done noble and great thynges: which hath increased oure dayes from our mothers wombe, and dealt with vs accordynge to his mercye: that he wyll gyue vs the ioyfulnesse of herte, and peace for oure tymes in Israel. And he faithfully kepeth his mercye for vs euer more, & alway deliuereth vs in due season.

There

There be two maner of people that I abhorre fro my herte: as for the thynde whom I hate, it is no people: They that spt vpo the moſitayne of Samaria, the Philistines & the foolyſh people þ dwel in Sichimis.

¶ I Ieſus the ſonne of Syrac Eleazarus of Jeruſalem, haue marked vp theſe informations & documentes of wylſedome and vnderſtandynge in thys boke, and poured out the wylſedome of my herte.

Bleſſed is he that exercyſeth hym ſelfe therein: & who ſo taketh ſuch to hert, ſhal be wylſe. Yf he do theſe thinges, he ſhal be ſtronge in al: for þ lyght of þ Lord leadeſh him.

## The. li. Chapter.

¶ A prayer of Ieſus the ſonne of Syrac.

Wylſedome calleth þ ignoraunt vnto her. A

I thanke þ Lord kyng, and prayſe the, o God my Sauour I wyl prayſe þ vnto thy name: for thou arte my defender and helper/and haſt preſerued my bodye from deſtruction, fro the ſnare of traytorous tonges, and from the lyppes that are occupied wth lyes.

Thou haſt ben my helper, from ſuch as ſtoode vp agaynſt me, and haſt deliuered me after the multitude of thy mercye, and for thy holy names ſake. Thou haſt deliuered me from the roarynge of them, that prepared them ſelues to deuoure me, out of the handes of ſuch as ſought after my lyfe: fro the multitude of them that troubled me, & wente aboute to ſet fyre vpon me on euery ſyde



**Ecclesiasticus.**

syde, so that I am not bzent in the myddes  
of the fyre: From the depe of hell, from an  
vncleane tonge, from lyeinge wordes, from  
the wycked kynge, & from an vnrightheous  
tonge. My soule shall prayse the Lorde vnto  
death, for my lyfe drew nye vnto hell.

**E** They compassed me rounde aboute on  
euery syde, & ther was no man to helpe me.  
I looked aboute me, yf there were any man  
that wold succoure me: but ther was none.  
Then thought I vpon thy mercy, O Lorde  
and vpon thy actes, that thou hast done e-  
uer of olde: namely, þ thou delyuereest suche  
as put theyr trust in the, and ryddest them  
out of the handes of the Deythen. Thus  
lyfte I vp my prayer from the earth, and  
prayed for delyueraunce from death. I cal-  
led vpon the Lorde my father that he wold  
not leaue me wythout helpe, in the daye of  
my trouble, and in the tyme of the proude.  
I praysed thy name continually, yeldynge  
honoure and thanks vnto it: and so my  
prayer was herde.

Thou sauedest me from destruction and  
delyueredest me fro the vnrightheous tyme.

Therefore wyl I acknowledge and prayse  
the, and magnifye the name of the Lorde.

**I** When I was yet but yonge, or euer I  
wente astraye, I despyed wysedome open-  
ly in my prayer.

I came therefore befoze the temple and  
sought her vnto the last.

Then shewshed she vnto me, as a grape  
that is soone ripe. My herte reioyced in  
her

her, then went my foote the ryght way, pre-  
scd pouch vp sought I after her: I bowed  
downe myne eare and receaued her.

I founde me much wysedome, & prosper-  
ed greatly in her. Therfore wyl I as-  
crysbe the gloze vnto hym, that geneth me  
wysed: for I am aduysed to do thereafter.

I wyl be gelous to cleue vnto þ thinge  
that is good, so shall I not be confounded.

My soule hath wrestled wpth her, and  
I haue ben diligent to be occupped in her.

I lyfted vp myne handes on hygh, then  
was my soule lyghtened thow wysdom  
that I knowleged my foolysnes.

I ordred my soule after her, she and I  
were one herte frd the begynnynge, and I  
solde her in clennesse. And therfore shal I  
not be forsaken. My herte longed after her **D**  
and I gat a good treasurc. Thow her  
the Lorde hath geuen me a newe tonge,  
where wpth I wyl praple hym.

O come vnto me ye vblearned, and dwel  
in the house of wysedome: wprhdawe not  
poure selues from her, but talke, and com-  
mune of these thynges, for your soules are  
bery thyspe.

I opened my mouth, & spake: \* O come **Ecap. lv. a**  
and bpe wysedome wpyhout money, bowe  
downe your necke vnder her pocke, & your  
soule shall receaue wysedome.

She is hard at hande, & is content to be  
founde. Beholde wpyth your eyes \* howe **Eccli. b c**  
that I haue had but lytle labour, and yet  
haue founde much rest.



## The story of Bell.

O receaue wysedome, and ye shall haue  
plenteousnes of syluer & golde in possession.

Let your mynde reioyce in hys mercy, &  
be not ashamed of hys prayse. Worke his  
worke by tymes & he shall geue you your  
rewarde in due tyme.

The ende of Ecclesiasticus, otherwyle  
called Iesus the sonne of Syrac.

The story of Bell, whych is the. xliij.  
chapter of Daniel after the Latin.

A



Here was at Babilon an ymage,  
called Bell: and ther were spent  
vpon hym euery daye. xiiij. cakes. xl.  
shepe, & syxe great porters of wyne.  
Hym dyd the kynge worshyppe hym selfe,  
and wente daylye to honour hym: but  
Daniel worshipped hys owne God. And  
the kynge sayd vnto hym: Why doest not  
thou worshyp Bel? He answered and sayd:  
\* Because I may not worshyppe thynges  
that be made w<sup>th</sup> handes, & but the lyuynge  
God whych made heauen and earth, and  
hath power vpon all fleche. The kynge sayd  
vnto hym: Thyntest thou not, that Bel is  
a lyuynge God? O: seyst thou not, howe  
much he eateth, and drynketh euery daye?  
Daniel smyled, and sayd: O kinge deceaue  
not thy selfe: This is but made of claye  
wth<sup>in</sup>, and of metall w<sup>th</sup>out, & neyther  
eateth he euer any thyng.

Deu. iij. c

and. v. a

Ero. xx. a

& Deu. vi. d

Mat. iij. a

Eccli. xxx. c

B

Then the kynge was wroth and called  
for hys prestes, and sayd vnto them: Yf ye  
tell me not who this is, & eateth by these  
expenses, ye shall dye: But yf ye can certifi-  
fy

**The story of Bel.**

**Fol. cli.**

spe me þ Bel eateth them the þal Daniell  
þerfor he hath spokē blasphempe agaynst  
Bel. And Daniel sayd vnto the kynge: Let  
it be so, accordynge as thou hast sayd.

The prestes of Bell were thre scoze & ten  
besyde theyr wyues & chyl dren. And the  
kynge went wpyth Daniel into the temple  
of Bel. So Bels prestes sayd: Lo, we wyll  
go out, & set thou þ meate there (O kynge)  
and poure in the wyne, then shut the doze  
fast, and seale it wpyth thynne owne signet:  
and to morowe when thou comest in, yf  
thou fyndest not that Bel hath eaten bp al  
we wyll suffre death: or els Daniel þ hath  
lyed bpō vs. The prestes thought them sel-  
ues sure ynough: for vnder the altare they  
had made a peny intraunce, & there went  
they in euery day, & dyd eate bp what ther was. **C**

So whē they were gone forth, the kyng  
set meates befoze Bell. Nowe Daniel had  
commaunded hys seruautes to bynge af-  
shes: and these he spytte thowow out al the  
temple, that the kinge myght se. Thē went  
they out and sparred the doze, sealyng it  
wpyth the kynges sygnet, and so departed.  
In the nyght came the prestes wpyth theyr  
wyues, and chyl dren (as they were wonte  
to do) and dyd eate and drynke bp all.

In þ moynynge by tymes, at the bzeake  
of the day the kynge arose, & Daniel wpyth  
hym. And the kynge sayd: Daniel, are the  
seales whole yet? He answered: yee (O  
kynge) they be whole. Nowe as soone as  
he had opened the doze, the kynge looked vn  
to the



### The Noyse of Bell.

to the altare, and cryed with a loude voyce  
**G**reat arte thou O Bell, and wpth the is  
 no deceat. Then laughed Daniel & helde  
 the kynge that he shulde not go in, & sayd:  
 Beholde the pauement, marke well, whose  
 footesteppes are these? The kynge sayd: I  
 se the footesteppes of men, women and chyl-  
 dren. Therfore the kynge was angrye, and  
**D**ooke the prestes, wpth theyr wyues & chyl-  
 dren, and they shewed hym the preuye do-  
 res, where they came in, & dyd eate vp such  
 thynges as were vpon the altare. For the  
 whiche cause the kynge slew them, & and  
 deliuered Bel into Daniels power, which  
 destroyed hym and hys temple. And in  
 the same place ther was a great dragon  
 whych they of Babilon worshipped. And  
 the kynge sayd vnto Daniel: Sayest thou,  
 that thys is but a God of metall also? so he  
 lyueth, he eateth & drynketh, so that thou  
 canst not saye that he is no lyuynge God/  
 therfore worshipping hym. Daniel sayd vnto  
 the kynge: I wyll worshippinge the Lorde  
 my God\* he is the true lyuynge God: as for  
 thys he is not the God of lyfe. But geue  
 me leaue (O kynge) & I shall destroy thys  
 dragon wpthout swearde or staffe. The  
 kynge sayd: I geue the leaue.

Then Daniel toke pytch, fatte and heer-  
 rye woll, and dyd seeth them together, and  
 made lompes therof: thys he put in þe drag-  
 gons mouthe, and so the dragon barke in  
 sonder, & Daniel sayd: Lo ther is he whom  
 ye worshipped. Whē they of Babilō herde  
 that,

Jerre. li. g  
 Esa. xlvi. a  
 Jerre. l. a

Dani. vi. e

**The Royle of Bell. Fol. clj.**

that, they toke great indignacion, and gathered them together agaynſt the kynge/ ſayeng: The kynge is become a Jewe alſo, he hath deſtroyed Bel, he hath ſlayne the dragon/ and put the preſtes to death. So they came to the kynge, and ſayde: Let vs haue Daniel, or els we wyl deſtroye the and thyne houſe.

Nowe when the kynge ſawe, that they ruſhed in ſo ſore vpon hym, and that neceſſite conſtrayned him: \* he deliuered Daniel vnto them, whych caſt him into the Lyons denne, where he was ſyre dayes. In the denne ther were ſeuē Lyons, and they had geuen them euery daye two bodpes & two chepe: whych then were not geuen the that they myght deuoure Daniel. **Dani. vi. c**

Ther was in Jewry a prophete called Abacuc, which had made potage, and crommed breade in a depe platter, and was goinge into the felde, for to bypge it to the mowers. But the angell of the Lorde ſayd vnto Abacuc: Go, carpe the meate that thou haſt into Babylon, vnto Daniel, whych is in the Lyons dēne. And Abacuc ſaid, Lorde I neuer ſawe Babilō: & as for the dēne, I know it not. \* Then the angell of the Lorde toke him by the toppe, & bare him by the heere of the head, & (thorow a myghty wynde) ſet hym in Babylon vpon the dēne. And Abacuc cryed, ſayeng: O Daniel \* thou ſeruaunt of God, haue, take thy breakfast that God hath ſent thee. And Daniel ſayd: O God, haſt thou thought vpon me? well, \* thou neuer ſayleſt **Ezec. viij. a** **ij. Ac. x. vij. a** **1ſa. xli. a**



## The story of Bell.

pro. xxviii. d  
Eccli. ij. b

saylest the that lone the. So Daniel arose  
and dyd eate, and the angell of the Lord  
set Abacuc in hys owne place agayne im-  
mediatly.

Jer. xxxviii  
b  
i. hes. vij. b  
Dani. vi. c

Upon the seuēth dape, the kynge went  
to bewepe Daniel: and when he came to  
the denne, he lokd in: and beholde, Daniel  
sat in the myddest of the Lyons. The cryed  
the kynge wyth a loude voyce, sayenge:  
GREAT arte thou, O Lord God of Daniel:  
\* and he dzeue hym out of the denne. † As  
for those that were the cause of hys destruc-  
cion, he dyd cast them in to the denne, and  
they were deuoured in a momente before  
hys face.

Dani. vi. e  
Esa. xlviij. b  
Osee. xij. a  
Dani. iij. f  
Luke. i. c

After thys, wrote the kynge vnto all  
people, kynneddes and tonges, that dwelt  
in all countreyes, sayenge: Peace be multi-  
plied wyth you. My commaundemēt is in  
al þ dominion of my realme, that mē feare  
& shāde in awe of Daniels God, \* for he is  
þ lyuynge God, which endureth euer: \* his  
kyngdome abydeth vncorrupte, and hys  
power is euerlastynge. It is he that can d-  
lyner and saue: he doeth wonders and  
maruaylous woꝝkes in heauen & in earth:  
for he hath saued Daniel from the power  
of the Lyons.

### The ende of the story of Bel.

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